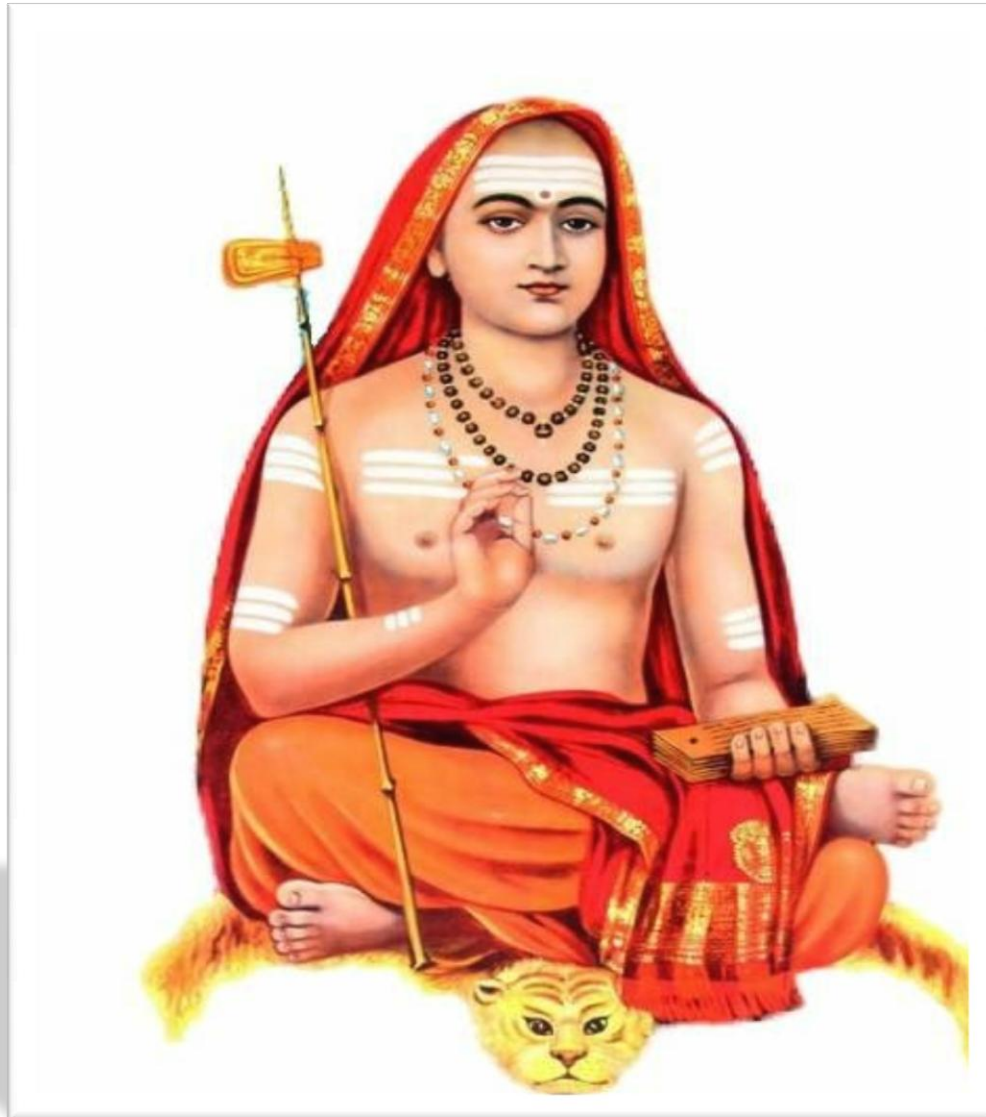


# UPADESHA SAHASRI

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**VOLUME 2**

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**Note :**

- *Chapter 11, 12 will be added later.*

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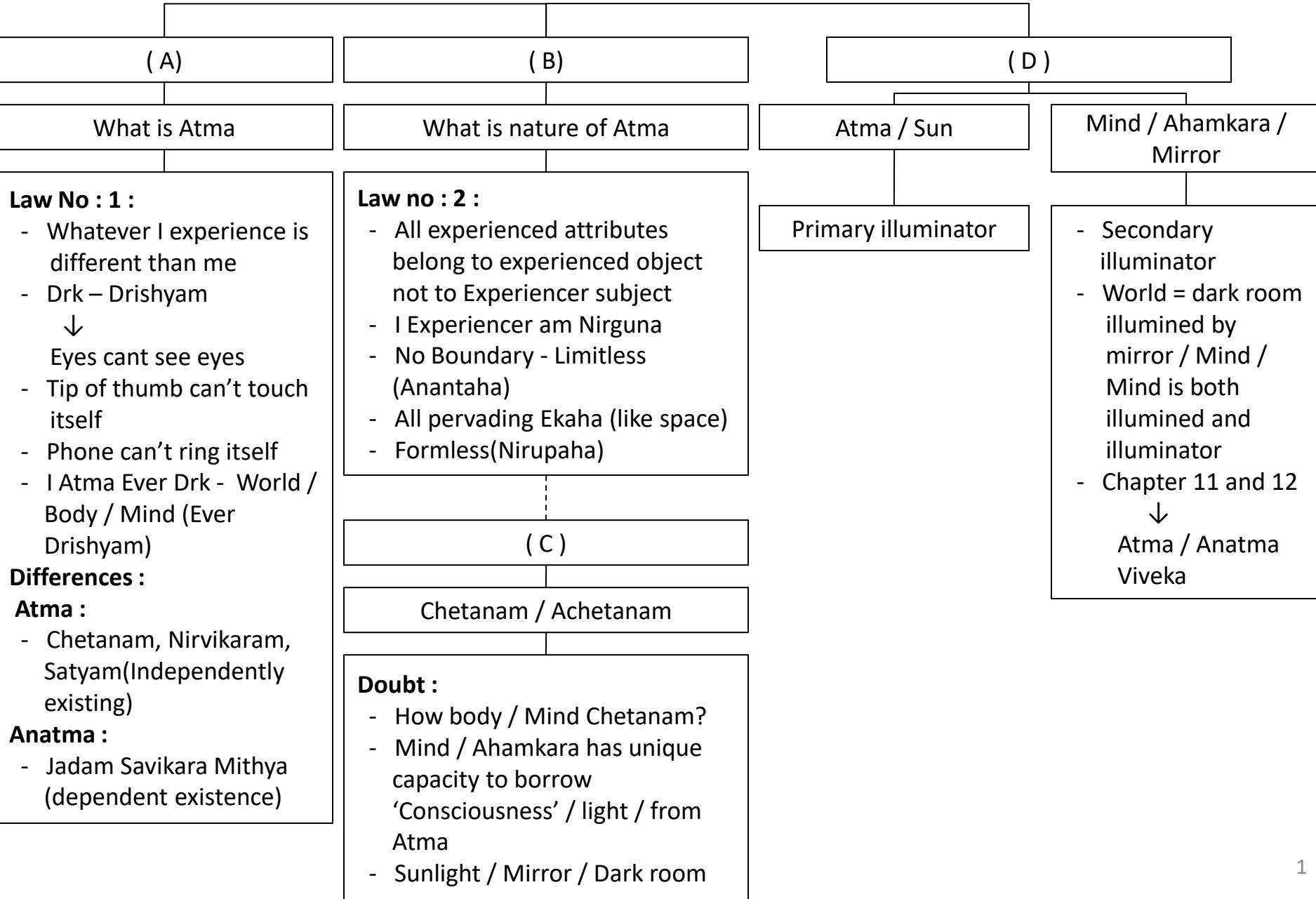


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Chapter 13 : Introduction :



## Lecture 47 – Achakshutatvat Prakarana

### 2 Knowers 'Drishter Drishta' – Brihadaranyaka Upanishad

#### Atma

- 1) Svarupa Drishtavan
- 2) Primary intrinsic
- 3) Drishter Drashta
- 4) Nirvikara Drashta
- 5) Karana Nirapeksha  
Drashta, Awareness – no  
process of Vritti
- 6) Nitya Drishtaman  
permanent knowledge  
of mind
- 7) Mano Drishta
  - Aham Brahmasmi  
Ashariram / Amanaha

#### Ahamkara

- 1) Vyapara / Pravirthi  
Drishtavan
- 2) Secondary incidental
- 3) Drishta Abhasa
- 4) Savikara Drashta
- 5) Karana Sapeksha → Has  
Instrument – Sense  
organs Drashta –  
Knowledge born out of  
process of Vritti / Sense  
organs
- 6) Anitya Drishti :
  - Temporary knowledge of  
Sense organs only in  
Jagrat and Svapna
- 7) Jagat / Drashta  
Prapancha
  - Aham Jeevasmi

### No Ajnanam in Atma

- Atmas knowledge permanent in the form of  
Awareness (Jnanam) which is all the time  
there – Presence / absence of mind /  
Ahamkara
  - Atma free from Jnanam and Ajnanam
- Chinmatra Jyoti :**
- Pure light of Awareness sun doesn't have  
light Bumi has light and darkness
  - Therefore has temporary perception  
knowledge

**1) Gadya (Prose) / Padya (Verse) – 19 Chapter – Essentials of Vedantic teaching.**

**2) Chapter 13 :**

- Central theme Jivatma / Paramatma - Aikyam oneness of Jivatma / Paramatma...  
Revealed in Upanishad in Chapter 1 to 12.

## **Mahavakya Definition :**

- Statement of identity Aikya Bodha Vakyam, Akhandartha Bodhaka Vakyam.

## **Khandam : Division :**

- No Division between Jivatma and Paramatma.

## **3) Tat Tvam Asi :**

<b>Tat</b>	<b>Tvam</b>	<b>Asi</b>
Paramatma	You (Jiva)	Are

## **Teacher says:**

- You are Paramatma

## **Student claims :**

- Aham Brahmasmi, Student can't accept because of obstacles / Misconceptions / Communication gap.
- You are Brahman - Limitless / Infinite

## **Limitations :**

- Time / space/ object

## **Limited by time :**

- I have date of birth / Death.

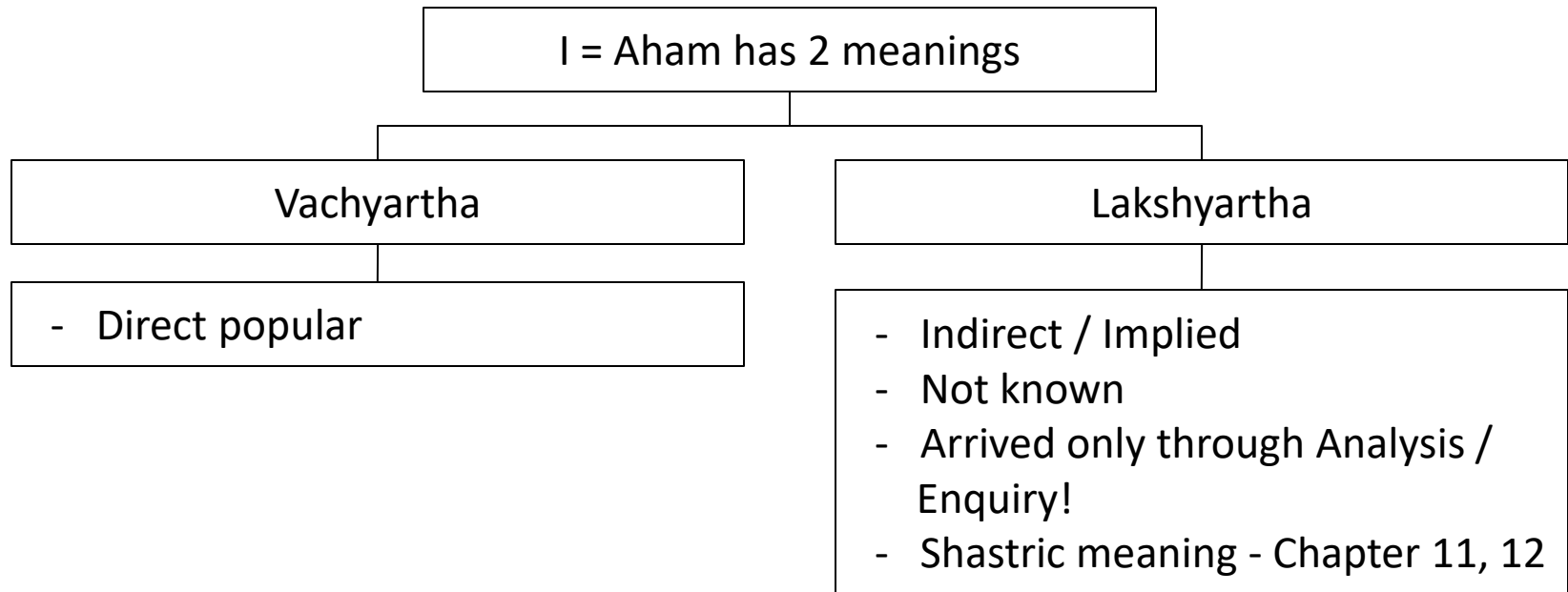
## **Limited by Space :**

- I was in Singapore / Not in India.

## Nature of objects :

- I am human / Not Animal / Plant.

4)



## 5 ) Method of Analysis :

### 1<sup>st</sup> Important Law : “What is Atma”

- Whatever I experience is different than me.
- 3 Enquiries – Viveka – Discrimination.

( 1 )	( 2 )	( 3 )
Drk / Drishya	Atma / Anatma	Chetanam / Achetanam

## **Drk Drishya :**

- Object can never be subject
- Drk Natu Drishyate.

## **Example :**

- 1) Eyes can't see eyes.
  - 2) Tongue can't taste itself.
  - 3) Can't shake right hand with right hand
  - 4) Can't touch tip of index finger by index finger
  - 5) Phone can't ring its own number.
- To arrive at true I - I Negate World / Body / Mind.
  - All experienced by Me - Body and Mind part of Objective world - Mind Understood / Not understood / Depression - Experienced by me.
  - I am Drk - Seer ! Not seen / Experienced mind( Realisation )

## **1<sup>st</sup> Lesson :**

- I Atma - Am ever Drk Experencer.
- Body / Mind / world - Ever object Experienced.



## What are differences between Atma and Anatma :

a) :

Chetana Achetana	Atma	Anatma
<ul style="list-style-type: none"><li>- Experienter is Chetanam</li><li>- Atma exists independently</li></ul>	<ol style="list-style-type: none"><li>1) Chetana Tattvam</li><li>2) Nirvikara Tattvam ever changeless</li><li>3) Satyam</li></ol>	<ul style="list-style-type: none"><li>- Experienced world is Jadam / Achetanam</li><li>- Anatma – Body / Mind / World is Savikaram ever changing</li><li>- Mithya – Anatma Drishyam has to be proved by Drk Atma – Dependently existent</li></ul>

### Example :

- In dark room To know myself No Proof required – To Know friend look Around see / Experience.
- I am meditating, self proved / Self evident.

### 2<sup>nd</sup> Important Law :

- To know nature of Atma.
- I am Atma – Experienter different than Anatma
- All experienced attributes belong to Experienced Object - Never to Experienter subject.

**Colour :**

- Belongs to body - Not to Experienter 'I' Atma.

**Fatness :**

- Belongs to body - Not to Experienter 'I' Atma.

**Raaga / Dvesha :**

- Belongs to Mind – Not to Experienter 'I' Atma.

**Important conclusion :**

- Experienter is free from all attributes.
- All experienced attributes experienced in past / Present / Future belong to objects / Objective world.
- I Experienter am Nirguna - Free from all attributes.

**One of the attributes is form :**

- I am formless - Nirupama, conscious principle.
- I have no boundary, therefore I am limitless / Dimensionless – Therefore I am Anantaha.
- I am consciousness / Nirguna / Anantaha – Because I am Anantaha – I am 'Ekaha' All pervading space – one.
- This Atma is free from all attributes.

( 1 )	( 2 )	( 3 )	( 4 )
Nirguna	Nirupaha	Anantaha	Ekaha

### **Doubt :**

- How body / Mind – inert – Anatma?
- I experience conscious Body / Mind Chetanam not inert Body / Mind.
- How you A/c for Discrepancy.

### **3<sup>rd</sup> Topic :**

- Body / Mind - Matter Part of World - Object experienced - Jadam – Inert.
- Mind has peculiar capacity / nature.
- Mind is capable of borrowing / Reflecting 'Consciousness' from Atma.
- Mind Enjoys borrowed / Reflected 'Consciousness' called chid – Abhasa / Chit Pratibimba.
- Once Body Borrows 'Consciousness' – Mind becomes live knower principle – Experienter.
- Principle = Live mind = Jivaha = Ahankara.
- Live mind acts As though independently, experiencing the external world.

### **Atma :**

- Invisible real Experienter - Satyam.

**Example :**

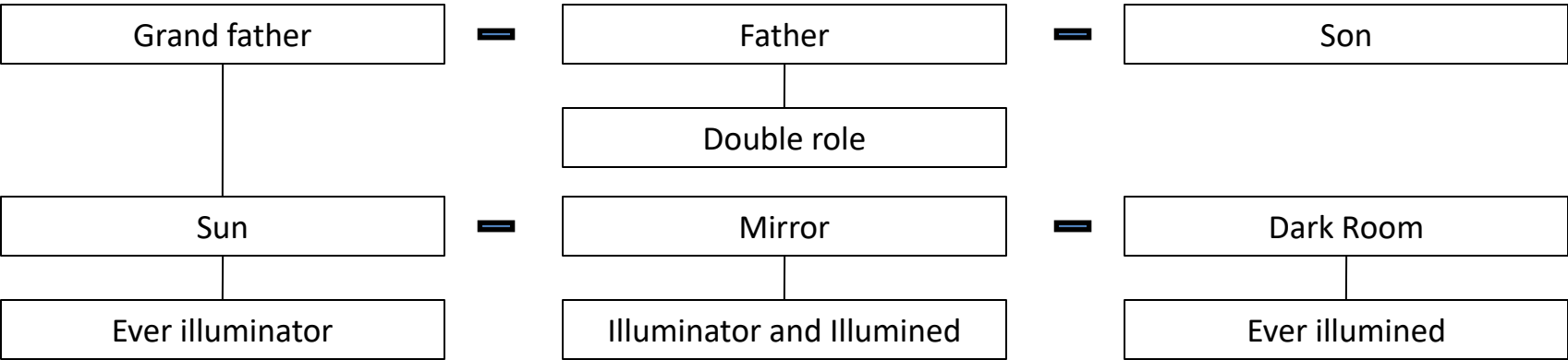
- Sun enjoys light of its own, illuminator of objects – With Original illumination.
- Dark Room – Sun can't illumine because of roof. Mirror has no light of its own.

**Mirror has no light of its own :**

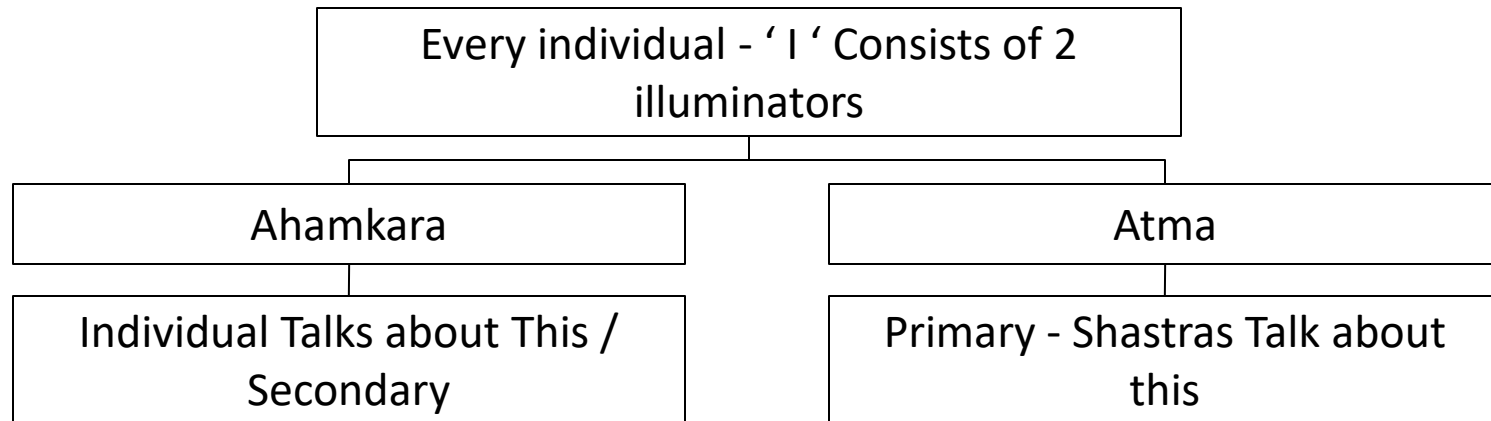
- At some angle sun illumines mirror – Mirror forms reflection of Sun and Enjoys Surya Abhasa / Surya Pratibimba... When Reflection is formed, Simultaneously.
- Illumined Mirror becomes illuminator also – illuminator not Sun of Dark Room.

Sun	Mirror	Dark Room
- Illuminator	- Illuminator and illumined (Plays Double role) ↓ W.r.t Sun illumined object - W.r.t Room illuminator	- illumined

- 2 Illuminators – 2 Illumined Object – Totally 3



Sun	Mirror	Dark Room
<ul style="list-style-type: none"> <li>- Atma</li> <li>- Original light / Consciousness Original illuminator</li> <li>- Primary Husband – Son in Law Brahman in Law</li> <li>- Sun – Can't directly illumine dark room</li> <li>- Illumines Ahamkara / Mind</li> </ul>	<ul style="list-style-type: none"> <li>- Mind</li> <li>- No Original light / Consciousness</li> <li>- Jadam / Dead Matter</li> <li>- No Life of its Own</li> <li>- Illumined by Atma</li> <li>- Reflection of Atma / Chidabasa / Chit Pratibimba</li> <li>- Mind illumined (Becomes illuminator) and Simultaneously (Object )</li> <li>- 2 Status – Same time</li> <li>- Innumerable Knots</li> <li>- Secondary illuminator by Grace of Atma</li> <li>- Therefore Mirror required</li> <li>- In the Presence of Mirror Mind, world dark room is illumined</li> </ul>	<ul style="list-style-type: none"> <li>- Whole External World</li> <li>- Bahya Prapancha</li> </ul>



- Communication Gap is Atma / Ahamkara – Mix Up
- Sorting it out is in Chapter 11 and 12.

## Lecture 47

### 1) Atma Endowed with Original / Intrinsic / Consciousness ,illuminates mind.

- Illuming status of Mirror is blessing of Sun
- Illuming status of Mind is Blessing of Atma
- Mind with Borrowed illuming status is called Ahamkara.
- This illuminator is knower of External universe.
- 2 Knowers / Illuminators / Experiencers / 2 Primary and Secondary.

Atma	Ahamkara
<b>Brihadaranyaka Upanishad :</b> <b>Chapter 11 and 12 :</b> 1) Primary Drashta <ul style="list-style-type: none"><li>- Drishter Drashta</li><li>- Original Drashta</li></ul> 2) Svarupa Drishtiman illumination its very nature / illuming power / knowing power <ul style="list-style-type: none"><li>- Knowledge is Svarupa</li><li>- Knowledge is Atmas nature</li></ul>	1) Secondary <ul style="list-style-type: none"><li>- Doesn't have its own illuminator status</li><li>- Fake / Pseudo illuminator</li><li>- Drishtabasa</li></ul> 2) Knowledge is Action <ul style="list-style-type: none"><li>- Vyapara</li><li>- Pravirthi</li><li>- Mind has to know / be Aware of Something by Going through thought process of action</li><li>- Vritti – Parinamaha</li></ul>

Atma	Ahamkara
<p><b>1) Svarupavan</b></p> <ul style="list-style-type: none"> <li>- Atma Doesn't undergo any change while illumining things</li> </ul> <p><b>2) Nirvikara Drashta</b></p> <ul style="list-style-type: none"> <li>- Changeless Experiencer / Observer</li> <li>- In Presence of Atma, mind Experienced</li> <li>- Atma Doesn't experience it as action</li> <li>- Sannidhi Matrene</li> <li>- Mere Existence / Presence, minds get known / Illumined</li> <li>- No will / Plan / Action Involved</li> <li>- Atma illumines mind without thought / Instrument</li> </ul> <p><b>3) Karana Nirapeksha Drashta</b></p> <ul style="list-style-type: none"> <li>- Atma – Nitya Drishtiman</li> </ul> <p><b>4) Nitya Jnanam</b></p> <ul style="list-style-type: none"> <li>- Atmas Knowledge is natural and Permanent</li> <li>- Never Switched off Ever illumining / Shining</li> <li>- It Keeps experiencing Mind All the time</li> <li>- Mind never blacked out because Atma is Eternal illuminator of Action and Passive Avasthas</li> </ul> <p><b>5) Atma : Mano Drashta</b></p> <ul style="list-style-type: none"> <li>- Experiencer / Illuminator of Mind and its Function – Vritti – Thought Modification</li> <li>- Atma can never illumine external world if so Nobody will sleep – Atma will always illumine world</li> <li>- Atma – Bahya Prapancha Drashta Kadapi Na Bavati</li> </ul> <p><b>Who is seer of Atma?</b></p> <ul style="list-style-type: none"> <li>- Atma ever seer never seen – Because it is self Evident.</li> <li>- Atma is Self illumined / Evident / Shining</li> </ul>	<p><b>1) Vyaparavan</b></p> <ul style="list-style-type: none"> <li>- Ahamkara, Vritti Modification, thought Modification</li> </ul> <p><b>2) Savikara Drashta</b></p> <ul style="list-style-type: none"> <li>- Changing Knower / Experiencer</li> <li>- Mind Experiencer only with help of Thought / Vrittina</li> <li>- Sense organ / Medium Jnanindriyas required</li> </ul> <p><b>3) Karana Sapeksha Drashta</b></p> <p><b>4) Anitya Drishti :</b></p> <ul style="list-style-type: none"> <li>- Mind Anitya Jnanam</li> <li>- Mind has knowledge in form of process / Action – Since its Action, its never permanent – Has beginning and End</li> <li>- Mind Knows External world When Sense Organs function and Vritti Vikaras are Functioning</li> <li>- In Sleep, Sense organs and Vritti Changes</li> <li>- Knowledge of World ended and Folded</li> <li>- World Blacked out when mind looses Drishti, Anitya Drishti Snapped out Raga / Rupa = Prapancha Gone</li> <li>- In Sleep, Mind is Passive, Therefore world not illumined</li> <li>- Ignorant State of Mind Experienced / Illumined</li> <li>- Didn't Experience Anything is illumined by Sakshi / Experiencer on Waking</li> </ul> <p><b>5) Manaha / Ahamkara Jagat Drashta</b></p> <ul style="list-style-type: none"> <li>- When mind is Pseudo illuminator – Object is World</li> <li>- Mind is Never seer of the mind</li> </ul> <p><b>Who is seer of the mind? Atma</b></p> <ul style="list-style-type: none"> <li>- Mind is Never seer of thoughts also</li> <li>- Atma alone is seer of Mind and Thoughts</li> <li>- Mind is Seer of Bahya Prapancha</li> <li>- Mind is Prapancha Drashta</li> </ul>

## 5 Differences :

- 1) Drishti Svarupavan – Mind / Ahamkara Drishti Vyaparativam
  - 2) Nirvikara Drishta – Savikara Drashta
  - 3) Nirapeksha Karana – Sapeksha Karana
  - 4) Nitya Drishtiman – Anitya Drishtiman
  - 5) Mano Drishta – Prapancha Drishta.
- Primary and secondary illuminators physically inseparable - Together located / Available in every individual.

## Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvatu suparna sayuja sakhaya samanam vrksam parisasvajate,  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

## Why physically inseparable? Simple reason :

### Atma :

- Primary illuminator - Nature is Nirguna Nirupa – Sarvagataha - Ekaha Atma being all pervading in and through Ahamkara also.
- Like space can't be separated from anything, Atma can't be distanced from Ahamkara.



- Intellectual separation in terms of knowledge and understanding.

## **Technical :**

### **Ahamkara :**

- Mind with borrowed 'Consciousness', Sabasa Antahkarana = Live mind.
- Mind is product born out of Atma.

### **Tasmat :**

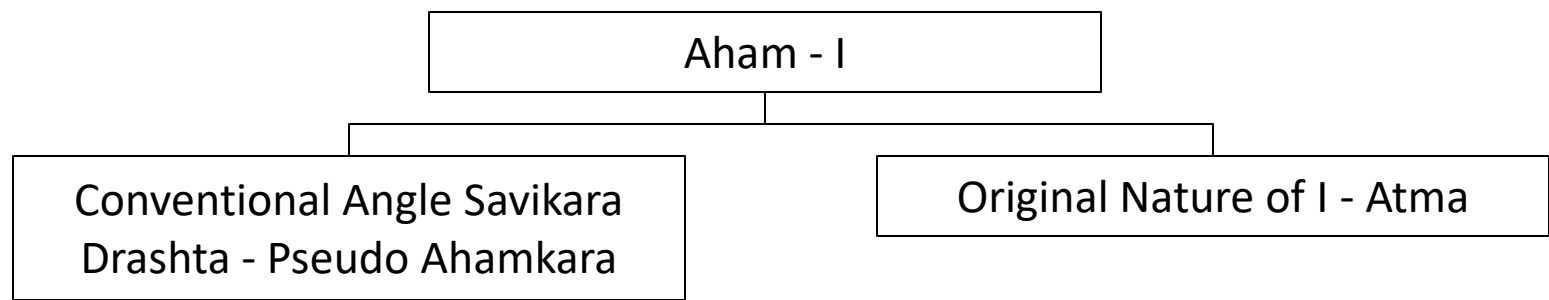
- Atmanaha... Mind – Ahamkara is Karyam Atma = Karanam.
- Karyam can't exist independent of Karanam.
- Karyam = Mithya
- Karana = Satyam
- Inner Essence / Svarupam of Karyam = Karanam.

### **Karanam :**

- Svarupam is furniture = Wood
- Svarupam is ornament = Gold
- Svarupam is Ahamkara = Atma
- Svarupam is primary illuminator = Svarupam of secondary illuminator.

### **Drashta = Svarupam of Drishtabasa :**

- Satyam and Mithya
  - Karanam and Karyam
  - Ahamkara and Atma
- } Can't be Separated



**Important :**

- How to differentiate between Atma and Ahamkara?

**1) Our Experience :**

- I can hear you (Bahya Shabda)



Conventional Ahamkara



Comes in Jagrat and Svapna, not in Sushupti can't hear talk.

**Very important to Realise :**

- Ahamkara I is dress put on in Jagrat / Svapna.
- Should set Aside / Put off Kept Aside in Sushupti, therefore not Original nature.

**2) :**

I Can't	Understand Talk
Refers to Atma	Refers to Mind condition of / Ignorant or knowledge condition

- Atma I, am witness of Mind



Permanent Witness



In Jagrat - Illuminating - Knowledge condition of Mind

- In Svapna - Illuming - Projecting Mind
- In Sushupti - Illuming - Ignorant condition of Mind
- Sometimes I used as = Ahamkara / Atma



“ Main Confusion”

- If it refers to Mind → Atma – Bahya Prapancha – Mind / Ahamkara.

### **How I know which is Original / Intrinsic / Incidental Nature?**

- Whichever I knows external world is incidental nature I – Why?
- Its not always there.
- I - Which knows world is not always there, Its only incidental dress.
- Its not in dream and Sleep.
- I - Sakshi - Which knows minds condition Available in 3 States  
= Intrinsic I
- Incidental and intrinsic I- Mixed up.

## Vedanta :

- Use incidental I and Understand its only incidental / Temporary.
- Always know intrinsic Original I
- Aham Brahmasmi – Refers to intrinsic I
- Aham Jeevasmi – Refers to Incidental I
- I am Husband Biodata - Belongs to incidental I.

## Sort out and own up intrinsic I :

“Understanding 5 features of Ahamkara I and  
Discriminating with Sakshi I is Moksha”

## Chapter 13 - Verse 1 to 5 :

- Nature of Primary illuminator - Atma.

## Verse 1 :

अचक्षुष्ट्वन्न दृष्टिर्मे तथाऽश्रोत्रस्य का श्रुतिः ।  
अवाक्त्वाग्न तु वक्तिः स्यादमनस्त्वान्मतिः कुतः ॥ १ ॥

There is no vision in me as I am without the organ of seeing. How can there be hearing in me who have no Auditive organ? Devoid of the organ of speech. I have no act of speaking in me? How can there be thinking in me who have no mind? [ Chapter 13 – Verse 1 ]

- Every sense organ has temporary perception.

Temporary Perception	
- Ears - Eyes	- Sound form ↓ Anitya Drishti / Sruti / Vaktihi(Speech) / Matihi (Knowledge)

- Temporary perceptions belong to Ahamkara, because all organs belong to mind only.

Mind = Karana Sapeksha	Atma = Karana Nirapeksha
<ul style="list-style-type: none"> <li>- Has instrument therefore temporary perception</li> </ul>	<ul style="list-style-type: none"> <li>- Has no instrument and Temporary perception</li> <li>- For me Atma - No Anitya Drishti</li> <li>- Temporary perception I don't have because I don't have eyes</li> </ul>

### Therefore Atmas definition :

- Achakshu Shotram... (Mundak Upanishad – Chapter 1 – 1 – 6 )
- Chakshu Rahitatvat
- Achakshutvat

### This chapter called :

- Achakshutvat Prakaranam, I am Karanam Nirapeksha Drishta
- Therefore no Anitya Srutihi - Ears of perception of sound.
- No Anitya Vaktihi - Action or speech.

### In old age - Talk less :

- I am free from Vak Indriyam, Apanipadav / Achintya Shaktihi.

### Mundak Upanishad :

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

**Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah II 2 II**

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- He is without Vital force and Mind Pure / Superior.
- Atma is Karana Rahitaha
- It doesn't have Jnanindriyas / Karmeindriya or Manaha / Prana but a “Knower” Illuminator of Mind.
- Since I am free from mind, I don't have temporary knowledge, it belongs to Ahamkara.

## Lecture 48

### Verse 1 to 5 :

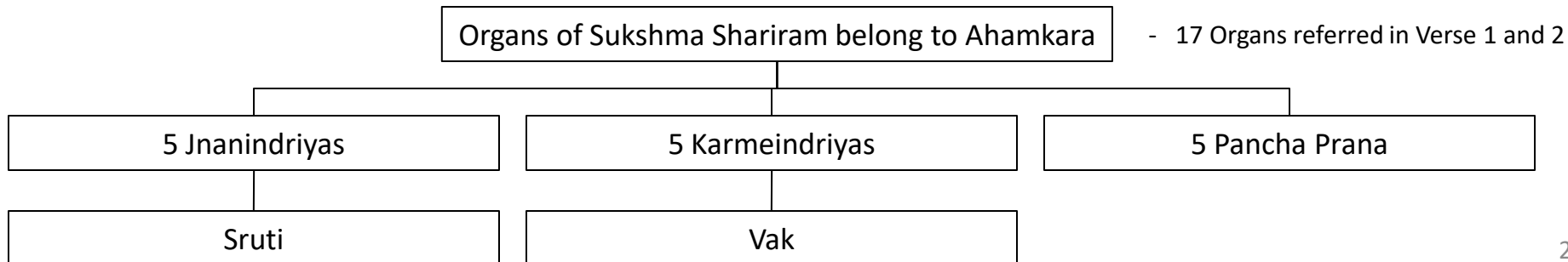
- Atma – Primary illuminator Nirvikara Drishta, Nitya Drishtavan, Svarupa Drishtavan Karana Nirapeksha Drishtavan.
- Since Atma is free from Karakam
- It is free from temporary perception like the mind.
- Drishti – Temporary sound / Speech / Knowledge.

### Verse 2 and 3 :

अप्रागस्य न कर्मास्ति बुद्ध्यभावे न वेदिता ।  
विद्याविद्ये ततो न स्तश्चिन्मात्रज्योतिषो मम ॥ २ ॥  
नित्यमुक्तस्य शुद्धस्य कूटस्थस्याविचालिनः ।  
अमृतस्याक्षरस्येवमशरीरस्य सर्वदा ॥ ३ ॥

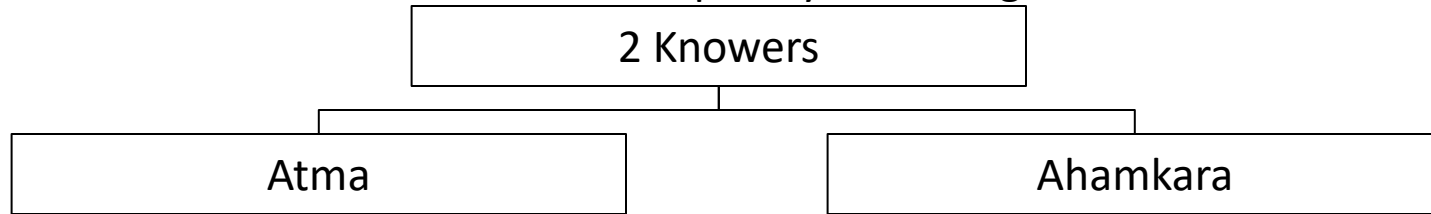
Devoid of the vital force, I have no action (in me) and devoid of the intellect, I am not a knower. Ever free, ever pure, changeless, immovable, immortal, imperishable and bodiless, I have no knowledge or ignorance in me who am of the nature of the light of pure consciousness only. [ Chapter 13 – Verse 2, 3 ]

- Pranas belong to Ahamkara.
- All actions done by Prana
- Ahamkara = Karta - Pranas are Karanam.



## 17 - Connected to Ahamkara :

- Gets temporary Action and Knowledge, Negates Antahkarana – No Buddhi, which is also Ahamkara Not knower with temporary knowledge.



- Knower with temporary knowledge, Born out of action / Function.

### Sense organs / Mind should function :

- Vritti Parinama should happen
- Vritti modification should happen
- Ahamkara is knower with temporary knowledge caused through process.
- Therefore Drishti Vyaparavan
  - Anitya Drishtivan
  - Sapeksha Drishta..
- Atma is knower not endowed with temporary knowledge.
- Atma is Endowed with Knowledge in the form of Awareness which is all the time there.
- This Awareness of Atma not born out of Process.
- Atma is Embodiment of Knowledge.
- Awareness doesn't involve any process of Vritti / Sense organ.
- Therefore Knowledge of Atma or Awareness of Atma is permanent.



## **Nirakara Drashta :**

- Nirvikara Jnanata where knowledge is born of process or Product of process = Ahamkara
  - See through eyes - Get knowledge Anitya Jnanam Drishti – Born of Process
  - Doesn't belong to Atma, Anitya Janya Jnanam Karana Sapeksha Jnanam.
  - Eyes should function, Vritti Pramana should take place, Vritti Vyapara Janya Jnanam.
  - Ahamkara possesses knowledge born because of Process.
- Before Jnanam there is Ajnanam, Before light there is Darkness.
- Ahamkara alone has Janya Jnanam and has Ajnanam before Pramana operation.
- Both Ajnanam and Jnanam belong to Ahamkara.
- Karaka Jnanam not Nitya Jnanam / Sapeksha / Vyapara Janya Jnanam.

## **Atma :**

- No Ajnanam in Atma, Nitya Svarupa Jnanavan
- Atma is free from Ajnanam and Jnanam.
- I am pure light awareness - Chinmatra Jyoti - Its free from both ignorance and knowledge.
- Sun doesn't have light - Bumi has light and temporary Darkness.

## Therefore Day opposed to light – Both Temporary!!

- If no Night – No Day opposed to night, Ahamkara can have day and Night of Jnanam and Ajnanam.
- Ahamkara functions to get knowledge – Sometimes not – Atmas Knowledge not function born / Nitya Svarupa Drishtiman.

### Verse 3 :

#### What is nature of Atma – Primary illuminator?

- 1 Nitya Mukta / 2 Sarvada Shudha / 3 Kutasta / 4 Avichalina / 5 Amrutasya / 6 Asharirasya.

#### Nitya Mukta :

- Bandah is born of ignorance since I don't have ignorance I do not have Bandah Born of Ignorance also.

#### Nirvana Shatakam : Shuddasya :

न पुण्यं न पापं न सौख्यं न दुःखं  
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।  
अहं भोजनं नैव भोज्यं न भोक्ता  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥४॥

Na Punnyam Na Paapam Na Saukhyam Na Duhkham  
Na Mantra Na Tiirtham Na Vedaa Na Yajnyaah |  
Aham Bhojanam Naiva Bhojyam Na Bhoktaa  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||4||

Neither am I bound by Merits nor Sins, neither by Worldly Joys nor by Sorrows, Neither am I bound by Sacred Hymns nor by Sacred Places, neither by Sacred Scriptures nor by Sacrifices, I am Neither Enjoyment (Experience), nor an object to be Enjoyed(Experienced), nor the Enjoyer (Experiencer), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 4 ]

- Punyam / Papam / Karma / Karmaphala  
Sanchita / Agami / Prarabda
- Janma = Ahamkara travelling and Getting another body / Samyoga.
- Death = Sharira Viyoga, Mind and Chidabasa leaving this body.
- Primary illuminator - Atma - I never leave or join this body because Aham Sarvagataha.

Belong to Karta - Ahamkara

### **Kutastaha :**

- Changeless / Nirvikarasya / Shadvikara Rahitasya.

### **Avichalina :**

- Without Movement of one body to Another.

### **Amratasya :**

- Marana Rahitaha.

### **Aksharasya :**

- Free from decay not worried about death, Only worry from lingering survival Jara Rahitaha.

### **Asharirasya :**

- Free from Sthula Shariram
- Ajaha - Free from Janma  
- No Sharira Sambandha, Therefore no Janma.

- When I am free from Janma – Not After knowledge but before Knowledge...
- Atma ever free from Knowledge, don't Say I have no Rebirth, Indirectly Accept Birth now.

### **Ignorant Say :**

- Jnani has no Rebirth.

### **Jnani will Say :**

- I have no birth then only Question of Rebirth.

### **Gita :**

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [ Chapter 2 – Verse 20 ]

### **Add Sarvada to All :**

- Shuddasya / Kutastasya / Avichalina / Amrutasya / Aksharasya / Asharirasya... Nitya Means Sarvada.
- All words in Shashti Vibakti... Therefore Added Vidya Vidye Nasaha
- For Such Atma Neither knowledge or Ignorance.
- Ahamkara is bound / Karma Yogi / Upasaka / Srota / Sravanam / Mananam / Nididhyasanam... I am liberated now.
- Na Nirodha... No ignorance / liberation as for as Atma is concerned.

## Should I Attend class?

- If Samsari / Asamsari Atma



I complain about wife / Daughter

Verse 4 :

**जिघत्सा वा पिपासा वा शोकमोहौ जरामृती ।  
न विद्यन्तेऽशरीरत्वाद्ब्रह्मोमव्यापिनो मम ॥ ४ ॥**

All-pervading like the ether, I have no hunger, thirst, grief, delusion, old age and death as I am without a body (Mind and vital force). [ Chapter 13 – Verse 4 ]

**Brihadaranyaka Upanishad :**

- Samsara = Ocean / Sagara
- Struggles / Problems = Waves constantly come and lash person.
- Unstoppable / Unpredictable waves / Powerful / Inevitable.

6 waves – Shad Oormaya Oormi = Wave

Prana Maya Kosha

Hunger and Thirst

75% of life Spent on  
Obtaining food / for  
Present / future

Annamaya Kosha

Old Age and Death, Jara  
and Maranam

Manomaya Kosha

Greed and Delusion Shoka  
and moha

## Education :

- Not for inner growth
- Not what I like / Nice opening.
- 6 Belongs to secondary illuminator - Ahamkara
- Atma - Free from shad Oormi.
- 6 Not there because I am free from Pancha Kosha
- Anna / Prana / Manomaya - Rahitatvat because I am all pervading like space.

## How I am All pervading :

### Apply 2<sup>nd</sup> Law :

- 1) Experienced attributes belong to experienced object.
  - I Experiencer free from all attributes.
- 2) I am Nirgunaha
- 3) I am free from attributes of form, Therefore Nirupaha / Formless.
- 4) If formless - Dimensionless, Therefore all pervading.
  - Remember 4 steps to arrive at all pervading / Nirguna / Nirupaha / Sarvagataha.

## Verse 5 :

अस्पर्शत्वान्न मे स्पृष्टिर्नाजिह्वत्वादसङ्गता ।  
नित्यविज्ञानरूपस्य ज्ञानाज्ञाने न मे सदा ॥ ५ ॥

Devoid of the organ of touch, I have no act of touching;  
and devoid of the tongue, I have no sensation of taste. I  
never have knowledge or ignorance as I am of the nature  
of eternal consciousness. [Chapter 13 – Verse 5 ]

- Repetition of Verse 1 and 2
- Read verse 5 after verse 1

### Asparsha :

- No TVAG Indriyam / Organ of touch because I am Karana Nirapeksha, I don't require instrument.

### Sprishti :

- Temporary perception of form belongs to Ahamkara / Mind alone.

### Ajigvatvat :

- Na rasa jyata... Free from organ of taste, therefore Not Taster.
- Don't have temporary perception of Taste.
- Free from temporary rise of knowledge and ignorance because I am of nature of eternal Awareness.
- Nitya Drishti Svarupavan - Aham Asmi.

### Verse 6 :

या तु स्यान्मानसी वृत्तिश्चाक्षुष्का रूपरजना ।  
नित्यमेवात्मनो दृष्ट्या नित्यया दृश्यते हि सा ॥ ६ ॥

It is well known that the mental modification which is produced through the instrumentality of the eye and is of the form of the object of vision is always witnessed by the eternal consciousness of the self. [Chapter 13 - Verse 6 ]

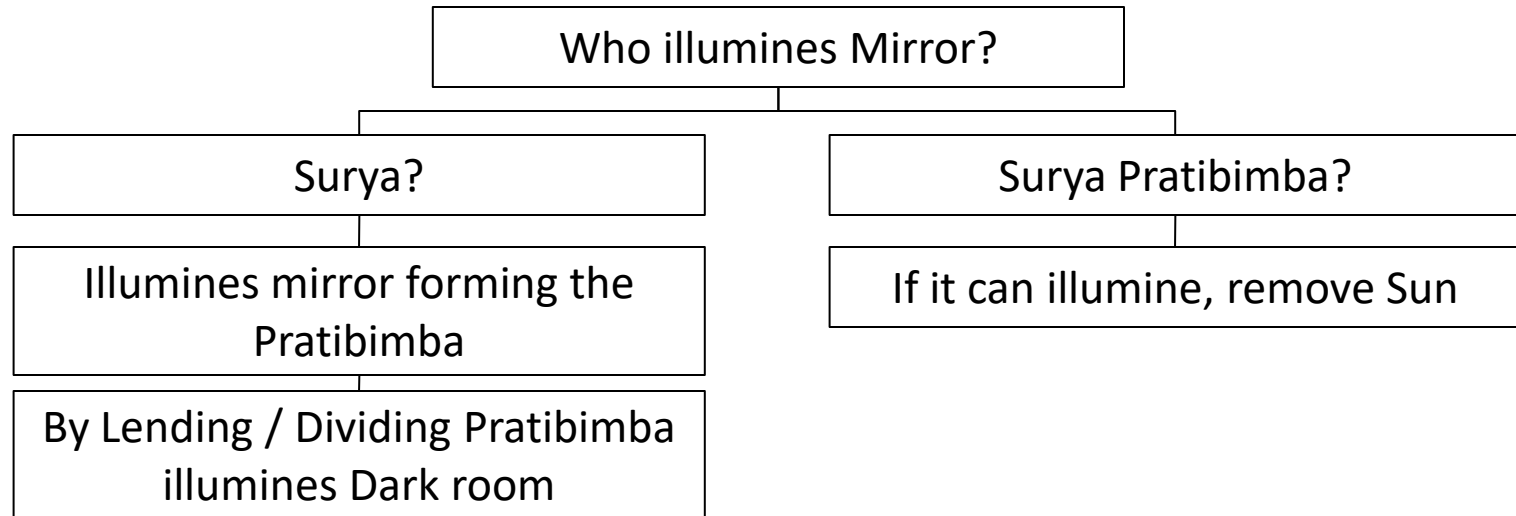
- (4,5,6) Distinction between Atma and Mind (Vritti)
- Mind alone has temporary perception
- Mind is associated with external world. Mind objectifies external world.

## Corollaries :

- Mind can't perceive Mind.

## Example :

- Surya Pratibimba illumines Dark room.

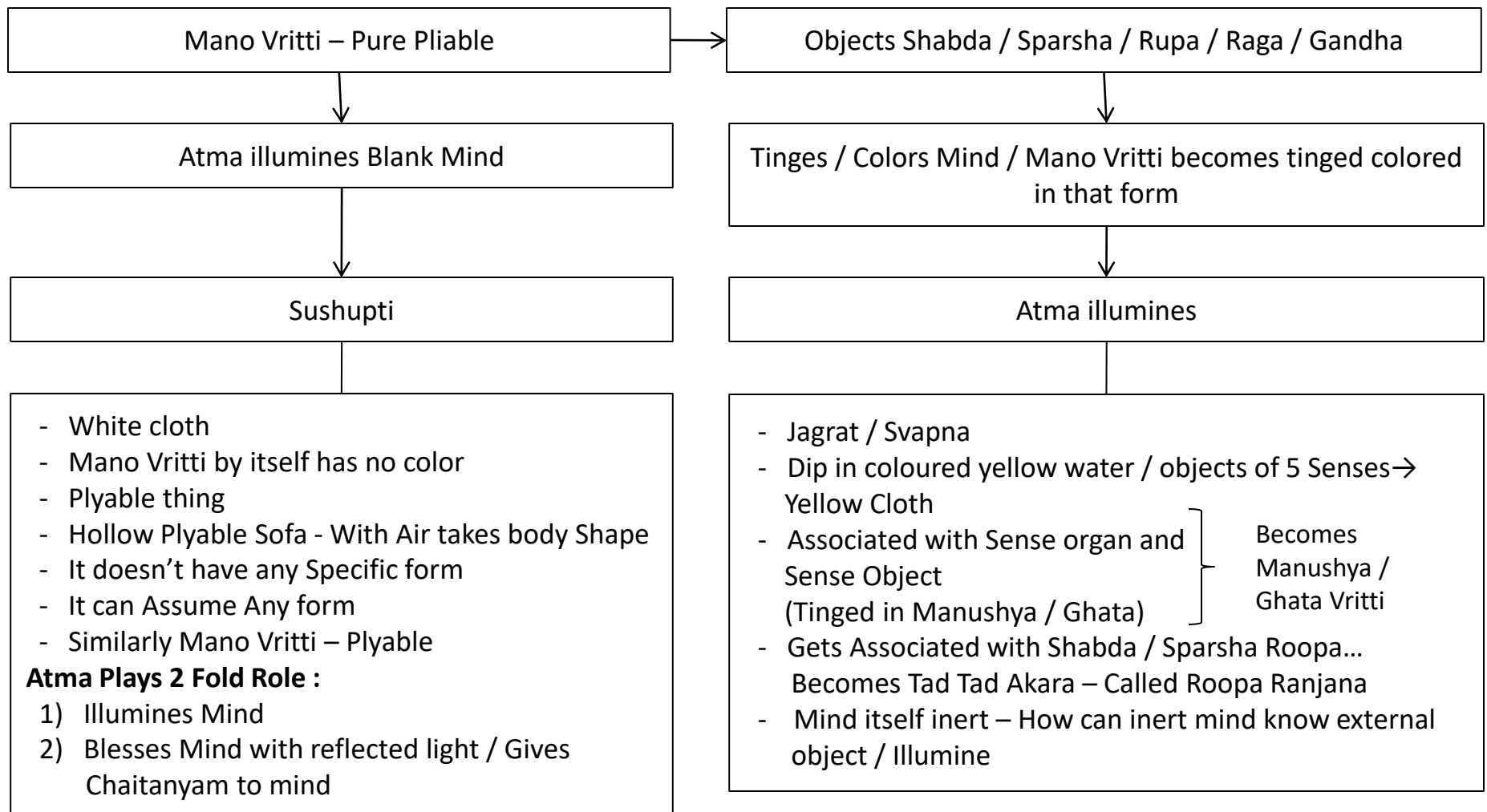


- Sun alone illumines room not reflection.
- Chidabasa illumines mind or chit illumines mind?
- Normally we feel Chidabasa illumines mind.
- Actually chit illumines mind by forming / providing Chidabasa
- Chidabasa illumines not mind but external world.
  - Mind does not mind, Mind does not know Vritti.
  - Vritti does not mind, Chidabasa does not mind.
- Mind cum Chidabasa knows Bahya Prapancha, Atma / Chit illumines mind.



## Technical Verse :

- To Remove cobwebs w.r.t Atma / Ahamkara
- In the mind, thought takes place born out of the sense organs.
  - Eye produces Roopa Vritti
  - Ear produces Shabda Vritti.
  - Nose produces Gandha Vritti
  - Skin produces Sparsha Vritti
- Chakshushka refers to all '5' Indriya Vritti's - Born out of Eyes / ears / nose / skin / tongue.
- Vritti can't illumine mind or itself because it is not self effulgent.
- Vritti is connected with Roopa Ranjana, Mano Vritti gets associated with an object.



- Manas gets illumined and simultaneously becomes illuminator.

### That Vritti of mind :

- Gets associated with Shabda / Roopa / Sparsha / Gandha Vritti's... They are illumined with light / consciousness of Atma.

## **Gradation :**

- World illumined by Vritti, Vritti illumined by Atma.
- Atma is self-evident / Luminous / Awareness / Nitya Drishti.

## **Example :**

- Dark room illumined by Mirror - Mirror illumined by sun - Sun self luminous.
- Therefore Nityaha Svayam is Siddhaya by Atma Drishti By Atma's light it is illumined, Nityam Drishyate.

## **Mind has only temporary Drishti :**

- Mind entertains thoughts and world is perceived.
- When mind doesn't entertain thoughts - World blanked out.
- Since mind has temporary Drishti, world blacked out in Sushupti And brightened in Jagrat /Svapna.
- Mind never gets blacked out, its always illumined by Atma.
- In Sushupti, mind is not blacked out
- Mind is passive and World is blacked out.
- Passive mind is illumined / known by Atma.
- After waking up, I say, there was no knowledge.
- Ignorant mind in Sushupti is illumined by Atma.
- Mind is in Knowledge or ignorant condition and is illumined by Atma.
- Nityam Drishyate – Mind Ever illumined.

## Lecture 49

### 3 Verses :

- Shankara explains difference of Atma from Ahamkara / Mind.
- Ahamkara perceives world in form of function – without a function it can't perceive world.
- Manasi Vritti = Shortened form of Pravirtihi – Ahamkarasya Pravirtihi...
- Perception is Action of Ahamkara, in the case of Atma, perception is not a function / Action.

### Atma Just Exists :

- Because of existence there is perception of Mind.

### Illumination of Mind – Automatic :

- No will involved
- No Action Involved
- No Effort Involved
- Ahamkara's perception is Vritti
- Atmas Perception is Drishti Vyaparam / Vritti / Pravirtihi.

### Chakshushka :

- Ahamkara's perception is dependent on eyes / Ears.
- Karana Sapekshvatvam - Requires sense organs, Atma's perception doesn't require modifications.

- Rupa Ranjana represents Bahya Prapancha.
- Includes - Shabda / Sparsha / Rasa/ Gandha Ahamkara's perception connected with external world.
- This “ condition” of Ahamkara is illumined by Atma.
- Ahamkara and its Vritti is both illumined by Atma Chaitanya.

### What is wrong if Atma doesn't illumine !

- Without illumination Mind is Jadam and Vritti also Jadam - No perception.
- Mirror and Dark room at midnight both will be there.
- There will not be illuminated mirror and illumined room.
- Mirror can become illuminator only if Sun Above.
- Manas Mirror and Manas Vritti Mirror can illumine Bahya Prapancha.
- Experience / Knowledge / illumination not Action but in its presence knowledge / Experience takes place.

### Verse 7 and 8:

तथान्येन्द्रिययुक्ता या वृत्तयो विषयाज्जनाः ।  
 स्मृती रागादिरूपा च केवलान्तर्मनस्यपि ॥ ७ ॥  
 मानस्यस्तद्वदन्यस्य दृश्यन्ते स्वप्रवृत्तयः ।  
 द्रष्टुर्दृष्टिस्ततो नित्या शुद्धानन्ता च केवला ॥ ८ ॥

Similarly, other mental modifications in the forms of objects of knowledge produced through the instrumentality of other organs and also those in the forms of memory, attachment, etc., which are only within the mind, and those again in dream are witnessed by one different from all of them (i.e., by the self). The knowledge, therefore, of the knower is eternal, pure, infinite and without a second. [ Chapter 13 – Verse 78 ]

- 6 – Eyes – Mano Vrittis, Chakshusha Vritti.
  - Extend to Shabda - Srotya  
                     Rasa -  
                     Gandha –
- } Vritti – Mano / Ahamkara Vritti illumined by Atma
- Each Sense organ Triggers each type of Vritti.

### **Vritti Associated with what?**

- Vishaya Ranjana – Dipped in Tinged in / Associated with Shabda Vritti / Associated with Shabda Vishaya.
- All illumined by Atma Alone not only minds thoughts.
- Other types of Vritti's not born / Caused by sense organs.
- When sense organs closed in 'Mind' - Vrittis come.
- Memories born out of Samskaras / Raga / Dvesha... Different people come in 'Mind'
- Memory not born out of Chakshur / Srota....
- Therefore called Kevala Vritti

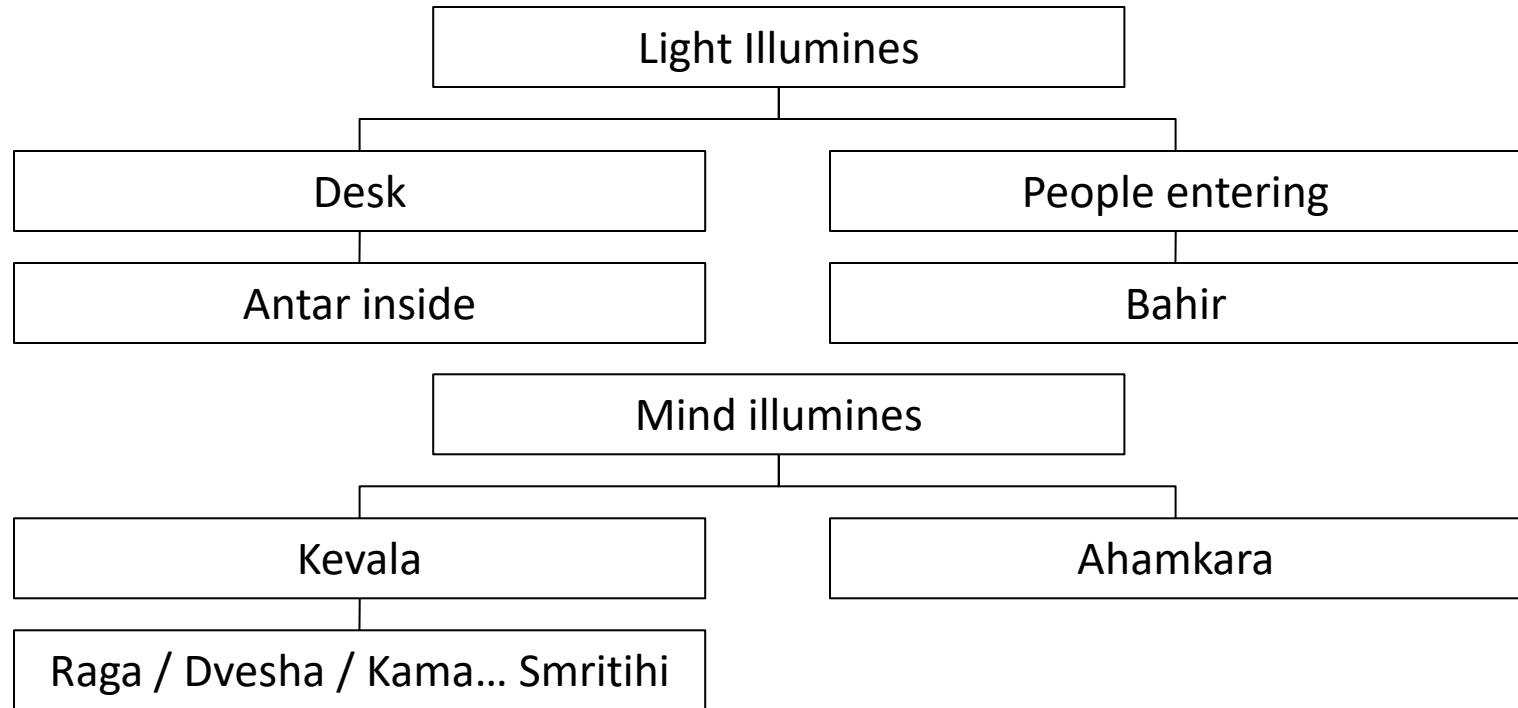


Not Born out of Sense operation

### **Where they exist?**

- Within mind - Don't go out – Antarmanasi
- Born out of Sense organs Bahir Vritti Perceiving external world Mano Vritti goes out – Nana Chidra Ghata...

- Memory, Antarmanasi Vartamana.
- Kevala, not born out of Sense organ, Vritti from Worry / Anxiety.



### Verse 8 :

- Mind is object of perception very clear in dream.
- Because of objective universe in dream, is mind alone.
- Dream house / Body... Thought in Mind no external world because sense organs folded up - Bahya Prapancha Nasti.
- All Vyapara Distinctly / Clearly experienced Svapna indicates... Mind is Object of experience.

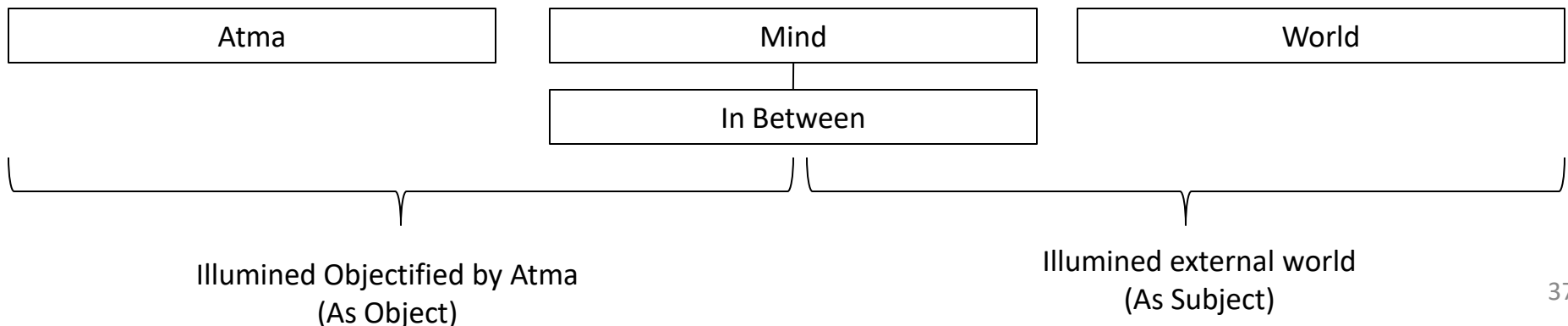
- There must be illuminator distinct from mind, Mind not self Evident - If So, no illuminator required.
- Mind is matter - Not self Effulgent.
- If it has to be experienced require Atma Chaitanyam – illuminator Chetana Atma Evident in dream.

### **I am Awareness Subject :**

- Mind – Object in dream very clear.
- In dream only one illuminator working secondary illuminator for whom.
- Object is Bahya Prapancha / External world not Available.
- No External object... Mind as illuminator not working.
- In Waking 2 illuminators, illuminating and 2 Objects functioning,

### **Therefore confusion :**

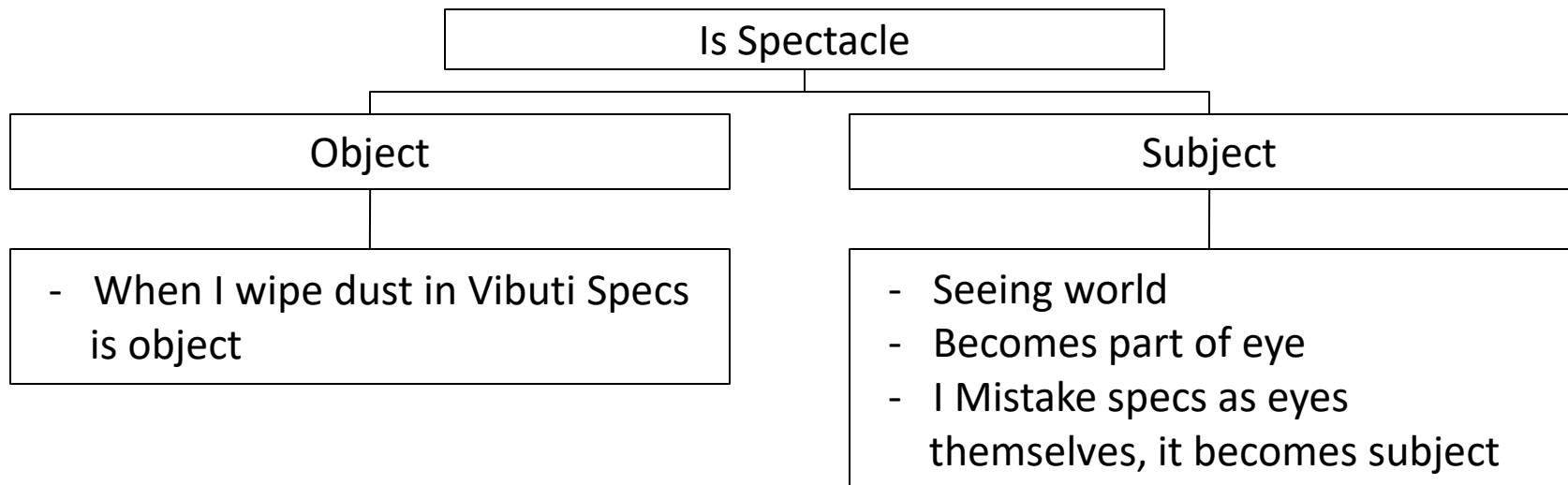
- Primary illuminator illuminating mind with thoughts / Emotions, mind is Acting as secondary illuminator objectifying external world





## Confusion :

- Should we put mind as object or Subject.
- When we see external world – Mind is Subject.
- When mind is illumined - Mind is Object and I am Subject.
- When mind is functioning as Subject, its very close to me who am also another Subject.
- I Mix up and take mind as Subject I – Not Object identified with me the Subject.



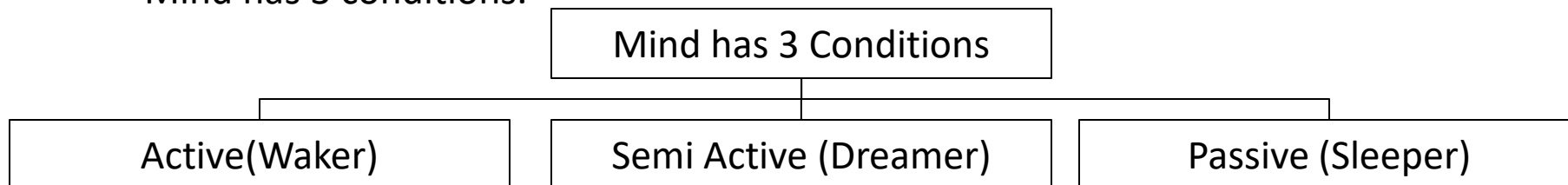
- When I wipe I know its object - Dust I see with eyes.
- Some event reveals mind as clear object.
- Dream only situation when mind is functioning not as illuminator.

## Brihadaranyaka Upanishad :

- Svayam Jyoti Brahman Important / Beautiful section.
- Swapna analysed to show Atma is self effulgent illumining mind.
- In waking state - Mind functioning as illuminating subject also - Therefore Mind as object not clear.

### What is important ?

- I am Atma - Eternal illuminator of mind.
- Mind has 3 conditions.



- I illumine all 3 conditions and am Brahman.
- In Jagrat I am hearing - Talk / Shabda, Mind is illuminator of Shabda / Rupa / Sparsha...
- I Understand / Don't understand Vedanta... Mind is object of Atma - With reference to which Atma is illuminator.
- I am illumining mind which has understood / Has Raga /...
- Understood condition illumined by I – Atma.
- Just as dream thoughts are illumined, Similarly waking thoughts are also illumined.
- Its illumined by Atma which is different than the Mind.

## **Conclusion :**

- Ahamkara is Subject to fluctuation, in Jagrat it perceives.
- In Swapna it doesn't perceive this world.

## **Its Subject to on and Off condition???**

- Atma perceiver of Ahamkara / Mind – Doesn't get Switched off.
- Illumines Ahamkara / Mind in passive / Active states – With Vritti / Without Vritti.

## **Drashtuhu Drishtihi :**

- Perception of primary illuminator Atma is Nitya.
- Atma has no perception - Atma as Perceiver is eternal.
- Atma doesn't have Anitya Drishti.
- Here it Says Atmas perception is permanent.
- Drashtuhu Drishte Viparilopaha, Vidyate Avinashatvat.
- Atmanaha Chaitanyam Nityam Bavati.
- This perception is Shudham. Pure perception of Atma removes impurities of Mind.
- Raga Vritti – it illumines but Atmas perception doesn't have Raaga!!
- Illumines Dvesha Vritti but doesn't have Dvesha.
- Light illumines dirty pond – But light doesn't become dirty.

## **Maneesha Panchakam :**

- Light on Ganga or Koovam - Light not polluted / Purified.
- Chaitanyam perceives dirty Mind, but it is not dirty.

## Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau  
Mado Naiva Me Naiva Maatsarya-Bhaavah |  
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride , nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha(Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [ Verse 3 ]

## Shudha :

- Anantha means limitless - Secondary illuminator - Minds are many in number.
- My mind illumines - My world, Japanese mind illumines Japanese world.
- India's mind... Many secondary illuminators.
- Primary illuminator - Only one - All pervading Chaitanyam.

## Gita :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

Know me as the knower of the field in all fields, O Bharata.  
Knowledge of the field as also of the knower of the field is  
considered by me to be my knowledge. [ Chapter 13 – Verse 3 ]

## Primary illuminator Sun – One :

- 10 Mirrors – 10 Dark Room illuminated, every secondary illuminator illuminates one mind.
- Sun reflects – In all Mirrors, Sun lends reflection to all mirrors.
- I am the primary illuminator who is behind all the minds.
- Therefore ( 1) Anantha... ( 2) Kevalam - Without second, Advitiyam.

Ahamkara Many	Atma
Minds Many	One

**Verse 9 :**

अनित्या साऽविशुद्धेति गृह्यतेऽत्राविवेकतः ।  
सुखी दुःखी तथा चाहं दृश्योपाधिभूतया ॥ ९ ॥

it is through the indiscrimination between the self and the modifications of the mind, false adjuncts to the self, that the knowledge of the knower is wrongly conceived by the people to be impure and transitory, and the self happy or miserable. [ Chapter 13 – Verse 9 ]

**6 - 7 - 8 - Difference between Atma / Ahamkara.**

- Verse 9 and 10 - Confusion between Atma / Ahamkara is cause of Samsara.
- Ahamkara and Atma are inseparable.
- I Ahamkara alone making statement - Because Ahamkara alone has Karanam - Doing Vyavahara.
- Can't function without Adhishtanam Atma.
- Therefore we can say Atma is essential higher nature of Ahamkara.
- Vyavaharaka Svarupam is Ahamkara, Paramartika Svarupam is Atma.
- I have relative nature – Ahamkara, I have essential 'Paramartika' nature = Svarupa without which Ahamkara can't exist / Function.

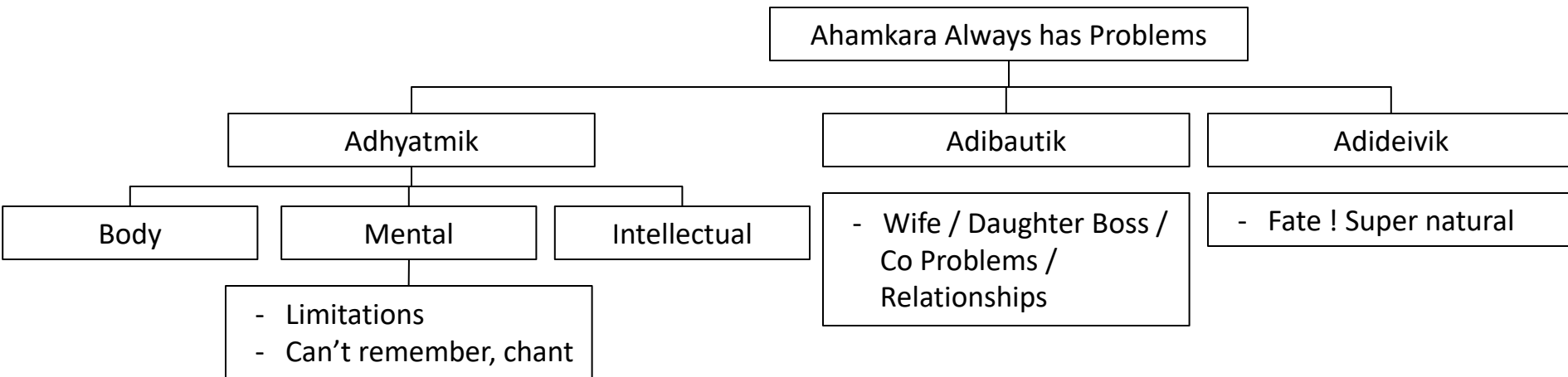
**Confusion :**

- When I don't know my essential nature of Atma, Primary illuminator, I mistake my Ahamkara nature.

Remember 5	
Atma	Mind
1) Paramartika Svarupa Drishta 2) Nirapeksha Karana Drishta 3) Mano Drishta 4) Nitya Drishta 5) Nirvikara	- Vyavaharika Vyapara Drishta - Sapeksha Karika Drishta - Prapancha Drishta - Anitya Drishta - Savikara Drishta

- If I don't remember my higher nature, I take Ahamkara nature as real.

**Then life is Serious :**



**All Karanam belong to Ahamkara :**

- Once I take myself as Ahamkara... not Recognising my higher nature – I become a Samsari.
- For Ahamkara conditions are inevitable.

- Has to face world, should have relationship, without interaction – No Life.
- Association ends in dissociation – Dvandas inevitable.
- Because of Aviveka (Confusion) one takes himself as mortal – Impure Avishudha.
- Instead of taking Nitya Drishti - I Take Anitya Drishti of Ahamkara as myself.
- Instead of taking Nitya Drishti of Atma as myself, I have taken Anitya Drishti of Ahamkara as myself, is the Aviveka – Confusion.
- Anitya Drishti - Not real because what I enjoy incidentally is not my real nature.
- Perception of external world is temporary faculty I have when Ahamkara /mind is operative.
- During sleep, perception of external world is gone, hence it Ahamkara is not my real nature.
- Like I use telescope - Mind is seen, when mind is dissolved world not seen.
- World perception is Ahamkara Job not my function – it is not mine. I become Sukhi / Dukhi.
- Status i get because of medium i use - Upadhi to perceive world mind is object of mine / Instrument of mine to see the world - Medium is only object.
- I Suffer all Samsara.

## Lecture 50

### Verse 1 to 8 :

- Nature of Atma and Distinction between Atma / Ahamkara.

### Verse 9 to 10 :

- Confusion between Ahamkara and Atma because both inseparably together.
- Mind can't be separated from Atma – As long as mind exists it has to be with Atma alone.
- Instead of owning Atma as my real nature, I take incidental Ahamkara as my real nature.
- Avidya Drishti / Ashuddhi Drishti / Avishudha Drishta / Anitya Drishti of Ahamkara is taken as Atma Drishti.
- Sukhi / Dukhi / happiness / Pain - Notion temporary – Very important to Realise.



Taken as Atmas Sukham / Ashudha Drishtya

- Because of Drishtya - Upadhi – Butaya...



Object – Ahamkara confusion.

- Ahamkara is Subject w.r.t world
  - Ahamkara is Object w.r.t. Atma
- } Important
- Ahamkara also is Upadhi / Medium for Atma, just as specs are medium for eyes.



## Very important :

- Specs medium for eyes to see world – Not to see eyes.
- Ahamkara Medium for Atma to see world – Not to see Ahamkara.
- Atma illumines Ahamkara without Vritti / Karanam Sakshat it can illumined, Therefore called Sakshi – Basya.
- Atma requires Ahamkara Medium to illumine Bahya Prapancha – External World.
- Using Ahamkara medium all the time – Mixture – Confusion takes place – Aviveka.

## Jnani : Knowingly I can use both meanings :

- When Jnani uses I - Sometimes he refers to Atma / Ahamkara - Because he knows both standpoints.
- I have so many Sishyas = Ahamkara, Atma - Na guru / Na Sishya – Knows Knowingly use I for Ahamkara.

## Jnanis can use I for Atma and declare :

### Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [ Verse 19 ]

### Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [ Chapter 2 – Verse 20 ]

- Jnani uses I for Ahamkara also and Atma also - Without confusion.
- When both not sorted out - I take Ahamkara as real nature / Permanent nature.
- When Ahamkara - Gets body - I am happy / Fall in love over body... Ahamkara loses body - Because Ahamkara taken as ultimate nature.
- Use Ahamkara Amsha but don't take it fully as I.
- Its one faculty - Inferior faculty - Vyavaharika faculty - which is never free - Ahamkara is influenced by Desha / Kala / Prarabda - Very powerful.
- As Ahamkara Enjoy world - I am always with world.
- As with crowd - Enjoy game - Without resistance.
- Move along with world – Like in a crowded bus – Surf Riding.
- Enjoy without resistance - Or owning.
- Ahamkara as Vyavaharika Satyam and claim Atma - Primary illuminator which is above all tossing.
- Desha / Kala / Dvaita / Prarabda... Affects Ahamkara.
- Apani Padav - Achakshu - Don't have eyes / Karakam / Body when quiet.

### **In Vyavahara don't enjoy this - This is confusion :**

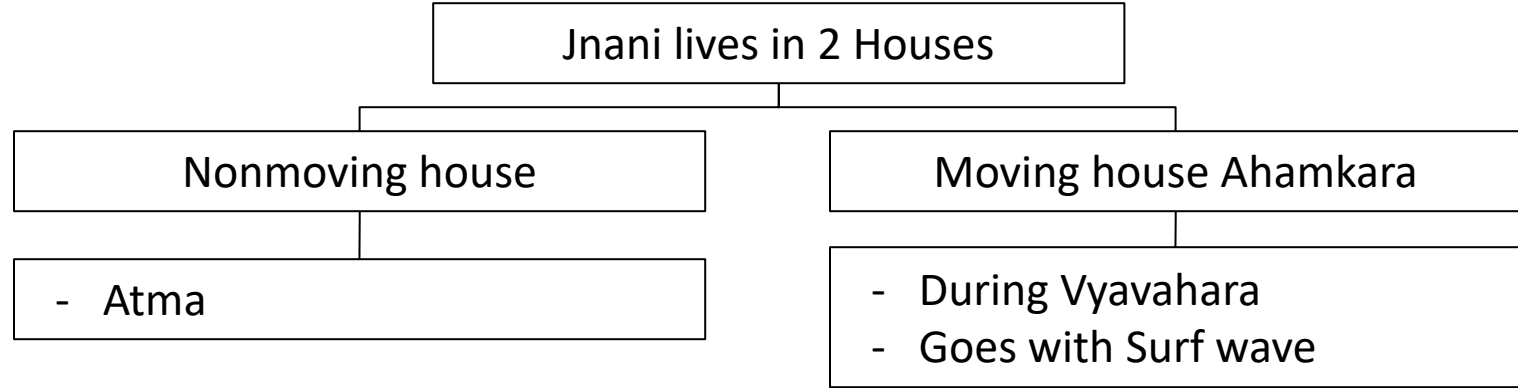
- In Vyavahara, don't invoke Atma. In solitude ,invoke Atma, don't get confused.
- Invoke relevant at relevant time, During Vyavahara see yourself as Ahamkara.
- Understand Ahamkara - Is not free.
- Its bound by Desha / Kala / Prarabda without resistance, i will move alone.
- In the night alone - Go to green room, Primary illuminator Aham.

**Today acting was good !! Cried ! enjoyed camp.**

- Enjoy both Ahamkara and Atma.

**Mandukya Upanishad :**

- Chala Chala Nishkretascha.



- If you don't do this sorting out, then problems.

**Verse 10 : Same as 9 :**

**मूढया मूढ इत्येवं शुद्धया शुद्ध इत्यपि ।  
मन्यते सर्वलोकोऽयं येन संसारमृच्छति ॥ १० ॥**

All men misconceive themselves to be ignorant or pure, According as they identify themselves with the mental modification ' I am ignorant' or ' I am pure'. It is for this reason that they continue to be in Trasmigratory existence. [ Chapter 13 - Verse 10 ]

**When Ahamkara is Moodah...**

- When Anitya Drishti is Deluded / Moodah / Confused... I take Aham Moodah...
- I Mistake Anitya Drishti as my real nature.

**Similarly Shuddasya Shudhaha :**

- When Anitya Drishti is pure, I take myself as pure, Instead of owning up fact that.

- Relative purity / impurity belongs to Ahamkara – Not to I – Nitya Drishti...
- People go with Ahamkara to all Lokas = Samsara = Anonyanya Adhyasa.
- Mutual mixing up of Ahamkara and Atma.

### **What happens because of that?**

- Person gets Samsara – Life becomes Struggle.
- When you want to withdraw then its enjoyable game.
- If you can't sit quietly – then life is Burden.
- Go tour – Enjoy – When we plan to go, I want to stop and not able to stop...
- Then not game – Eating / Staying Difficulties.
- When I move with Ahamkara and Enjoy to withdraw then Ok.
- If with Lot of never ending Struggle - Life Boredom.

### **This knowledge gives inner rest when I want.**

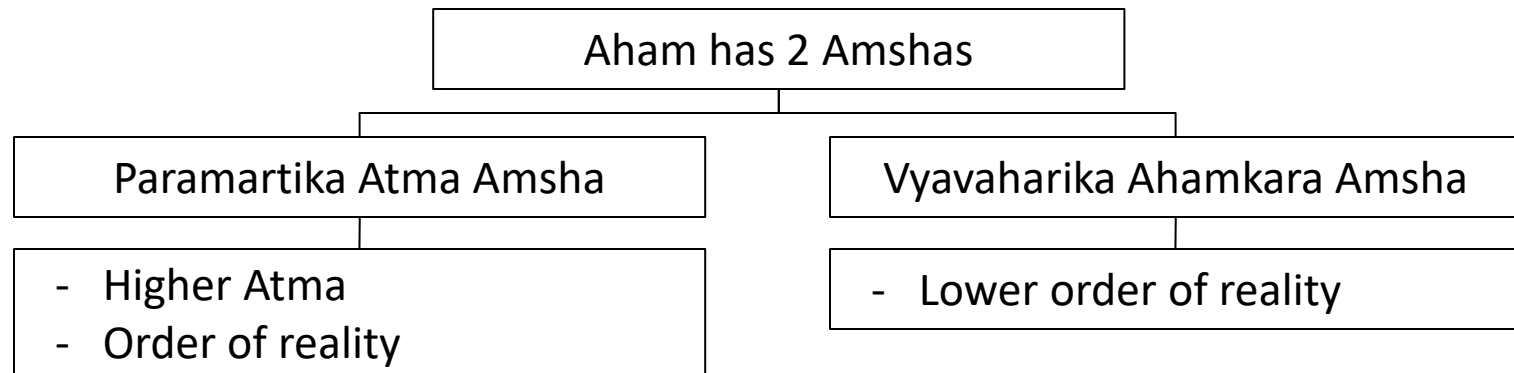
- I can withdraw from Ahamkara and enjoy my higher status.
- Boredom of Ahamkara – Travel will not affect.
- Accept Ahamkara has to move, not knowing this – Person struggles in Samsara.

### **Verse 11 :**

अचक्षुष्कादिशास्त्रोक्तं सबाह्याभ्यन्तरं त्वजम् ।  
नित्यमुक्तमिहात्मानं मुमुक्षुश्चेत्सदा स्मरेत् ॥ ११ ॥

One should always remember the self to be ever-free, unborn and comprising the interior and exterior as described in the Sruti in which the self is spoken of as 'eyeless' and so on, if one is an aspirant after liberation.  
[ Chapter 13 – Verse 11 ]

## What is Solution - One Should know :



- Understand both nature invoke anyone according to transaction.
- Based with Ahamkara, invoke Atma.
- If Ashabda / Arasam - Chapu Atma - Invoke own individuality (Husband / Boss ) For Ahamkara, situation may always not be favourable Accept both.
- Bored with Paysam therefore Oorgai, Do Vyavahara and invoke Ahamkara.

## If Tired Chant : Taittiriya Upanishad :

अहं वृक्षस्य रेखिवा । कीर्तिः पृष्ठं गिरेरिव ।  
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।  
द्रविण सवर्चसिम् । सुमेध अमृतोक्षितः ।  
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vrksasya reriva, kirtih prstham gireriva,  
urdhwapavitro vajintva svamrtamasmī,  
dravinagm savarcasam, sumedha amrtoksitah,  
iti trisankorvedanuvacanam || 1 ||

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

## Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।  
अहमन्नमहमन्नमहमन्नम् ।  
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।  
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।  
अहमस्मि प्रथमजा ऋता३स्य ।  
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।  
यो मा ददाति स इदेव मा३ वाः ।  
अहमन्नमन्नमदन्तमा३श्चि ।  
अहं विश्वं भुवनमभ्यभवा३म् ।  
सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,  
aham-annam-aham-annam-aham-annam,  
aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,  
aham-asmi prathamajā ṛtā3-sya,  
pūrvam devebhyo-'mṛtasya nā3 bhāyi,  
yo mā dadāti sa edeva mā3 vāḥ,  
aham-annam-annam-adantamā3-'dmi,  
aham viśvam bhuvanam-abhya-bhavā3m,  
suvarna jyotiḥ, ya evam veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

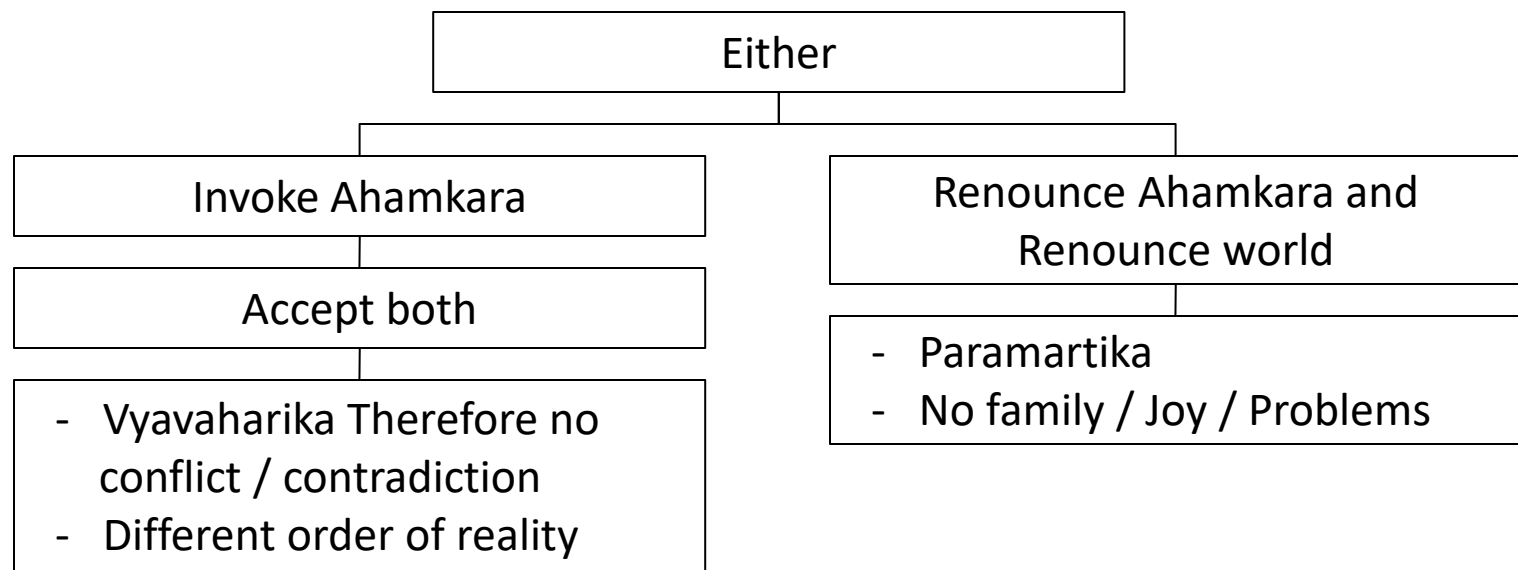
## Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [ Verse 19 ]

- Ahamkara can't have uniform joy, Therefore Accept both pleasant and pain
- Reject Aham – Renounce both Sukham and Dukham.



- Meditate on distinction between Atma / Ahamkara... Clearly.
- Remember - 'Nididhyasanam' if you are Mumukshu.

## What to remember?

### Teaching : 1) Achakshushtvam :

- Atma free from Indriyas - Eyes / All organs
- Sarva Karana Rahitam, Atmanam Smara
- Sarva Sharira Rahitam.
- Atma which is both inside and Outside - Bahyam and Antaram - All pervading.
- Ahamkara - One Inside
  - Mind inside body Alone, Atma all pervading.

## 2) Ajam :

- Birthless - Go Beyond Birth.
- Enjoy Birthday - Ahamkara and Body gets old
  - Atma - No Birthday
- Nitya Mukta - Ever free
- Atmanam = Primary illuminator, Remember always - Sada Smaram.
- When I meet daughter - Father invoked
- When I meet Samsara - Invoke Atma.
- Aham Brahma Asmi not to be invoked all the time.
- Only when threat of Samsara / Invoke Atma, Conscious mind can do only one thing at a time.
- In Disturbance in interaction invoke Atma and Objectify.
- Go through Ups and Downs of Samsara - Ever Remember.

### Verse 12 :

अचक्षुष्कादिशब्दाश्च नेन्द्रियाणि सदा मम ।  
अप्राणो ह्यमनाः शुभ्र इति चाथर्वणेर्वचः ॥ १२ ॥

That organs never belong to me is known from the Sruti, 'eyeless' etc. There is again the saying of the Sruti belonging to the Atharva Veda that the self is ' devoid of the vital force, devoid of the mind and pure'. [ Chapter 13 – Verse 12]

- Always should be in back of mind, Conscious mind is doing Vyavahara.
- In subconscious mind , it should be there, like knowledge of house address in subconscious mind.



- Knowledge is there in the back of mind.
- Similarly Aham Brahmasmi - Keep at the back of mind, Moment its required, it comes.
- Knowledge - Available for invocation at any time.
- With mortality I can't accept , learn to look at Ahamkara objectively - See objectively life.
- Some times good / Bad - Mix of both - Laugh / Cry.

### **Vedantic statement :**

- Atma is free from Chakshu / Indriyas / All sense organs.
- Secondary illuminator requires sense organs.
- Karana Nirapeksha Atma Asmi, Apranaha / Amanaha... Free from Prana / Manaha / Sakshi Sharira.

### **Shubraha :**

- Free from Karana Shariram called " Avidya Malam Rahitaha "

### **Free from 3 Sharirams :**

- Atharvana Veda - Mundak Upanishad.

### **Verse 12 - 24 :**

- Remembering Atma, invoke Ahamkara.

## Verse 13 :

शब्दादीनामभावश्च श्रूयते मम काठके ।  
अप्राणो ह्यमना यस्मादविकारी सदा ह्यहम् ॥ १३ ॥

As I am always devoid of the vital force and the mind and heard of in the Katho Upanishad as having no connection with sound etc. I am always changeless. [ Chapter 13 – Verse 13 ]

## Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

**Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥**

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

## Here Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।  
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;  
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- I am free from Shabda... belong to Bahya Prapancha associated with Ahamkara - secondary illuminator.

## I am primary illuminator – Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

But he, who knows the truth, O mighty-armed, about the divisions of qualities and (their) functions, and he, who knows that 'Gunas as senses' move amidst 'Gunas as objects' is not attached. [ Chapter 3 - Verse 28 ]

## Gita :

प्रलपन्विसृजन्मृहन्नुन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes-  
convinced that the senses move among the sense objects. [ Chapter 5 – Verse 9 ]

- Saguna Ahamkara interacts with Saguna Prapancha.
- Aham Sada Nirvikara Drishta Asmi Not Savikara Ahamkara.
- 5 Differences bet Atma and Ahamkara.

## Verse 14 :

विक्षेपो नास्ति तस्मान्मे न समाधिस्ततो मम ।  
विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥ १४ ॥

I, therefore, have neither Unrestfulness nor a profound  
concentration. Both of them belong to the mind which is  
subject to change. [ Chapter 13 – Verse 14 ]

- I don't take any Sadhana of meditation / Dhyanam.
- Meditation = Remedy for wandering mind called Vikshepa... Extrovertedness / Restlessness.
- Its problem of Ahamkara / Mind Remedy of Dhyana for Ahamkara.
- Ahamkara has Vikshepa So Ahamkara requires Samadhi.
- As far as I am concerned, I don't have Vikshepa, Therefore don't need Dhyanam.
- I do not have restlessness / Samadhi / Wandering, Therefore I don't require Dhyanam.
- Both Vikshepa – Disease and Dhyanam Remedy are for the mind alone.
- Vikarinaha – Manasaha / Ahamkara – Which is Savikaram.

## Should I do Dhyanam?

- Do I require Dhyanam?



What do you mean by 'I' - I am restless - Referring Ahamkara.

- Ahamkara Sadhana – Requires karma Yoga / Upasana / Sravanam / Mananam/ Nididhyasanam...

## When I am able to invoke the higher Self by all these methods - Who owns up?

- Ahamkara through knowledge own up its, own higher nature. Requires 'Nididhyasanam'.
- From Atma angle - No - 'Nididhyasanam' required. If Ahamkara? Then go through all stages!
- I – Atma – Am Nirvikara Therefore don't require Dhyanam.

## Verse 15 :

अमनस्कस्य शुद्धस्य कथं तत्स्याद् द्वयं मम ।  
अमनस्त्वाबिकारित्वे विदेहव्यापिनो मम ॥ १५ ॥

How can i who am pure and mindless have those two? I am without any change and without a mind as i am all-pervading and devoid of a body.[ Chapter 13 – Verse 15]

- I am free from Vikshepa Dhyanam – I have neither disease or medicine.
- I don't have Restlessness and meditation...

## What type of i?

- Who am primary illuminator, mindless Atma / Pure - Without disease - Defect / Deficiency.

- Why I am free from mind and restlessness, I am Videhaha and Deha Rahitaha.
- Deha = 3 Bodies – Specially Sukshma Sharira... Mind Therefore Vyapi... All pervading.
- Since I am bodiless and all pervading, I am free from mind and Modification Vikshepa.

### Verse 16 :

इत्येतद्यावदज्ञानं तावत्कार्यं ममाभवत् ।  
नित्यमुक्तस्य शुद्धस्य बुद्धस्य च सदा मम ॥ १६ ॥

So, i who am ever free, ever pure and ever awakened  
had duties to perform so long as there was ignorance.  
[ Chapter 13 – Verse 16]

- I have now known that I don't require Sadhana.
- Any knowledge requires Ahamkara, Aham Brahmasmi Jnanam requires Ahamkara.
- To prepare Ahamkara - I require Sadhana.
- Prepared with Ahamkara , I learn I don't need Sadhanam.
- I require Sadhanam to know I don't require Sadhanam.

### Example :

- Rudramala Admired - Mala went backwards - (Like glass on top of head and Searching) Not in house... in my neck - Not lost.
- Kanda Chamikaram Nyaya thin Mala Nyaya.

## Was Running Necessary to get mala

- All the time Mala In neck
- Therefore not Necessary

- If not gone will continue search
- Run was necessary to know that running was not necessary

- Running was necessary to know running was not necessary.
- Sadhanas necessary to know that Sadhana are not necessary.
- Until Agyanam goes – Require all.

## Lecture 51

### Verse 16 :

- Verse 12 Onwards – ‘Nididhyasanam’ Slokas.

### Dwell On my nature as revealed by Upanishad : 3 Quotations :

#### 1) Achakshushava :

- Brihadaranyaka Upanishad free from all organs.

#### 2) Mundak Upanishad :

- Tabayantharo – Aprano

#### 3) Katho Upanishad :

- No relation with Bahya Prapancha.
- Since I am free from Karakam don't require Sadhana for refinement of Karanam.
- As long as I take myself as Ahamkara - So long I am associated with Karanam.
- As Ahamkara Karta, I am associated with mind.
- Therefore condition of mind affects me
- Therefore I have problem with Vikshepa.
- Therefore need treatment of Samadhi / Dhyanam.
- Now I know I am distinct from Anatma - I don't require them - Verse 16.

### Etad Atma Vishayam Agyanam :

- As long as ignorance of Atma is present I need to go through Karma Yoga for Chitta Shudhi Upasana for Chitta Naishchidyam, Agyana Nivriti by Sravanam.
- Nididhyasanam for Viparita Bavana Nivriti, Mananam for Samshaya Nivriti.

## All I required because I was Ahamkara :

- I had Sadhanas to be Practiced.
- My real nature which I own up Nitya Mukta – Ever Free
- Sada Shuddasya – Ever Pure
- Sada Buddhasya – Ever Evident
- I am wonderful Atma - Not Owning up my higher nature - Identified with my lower nature - Required Sadhana.

### Verse 17 :

समाधिर्वासमाधिर्वा कार्यं चान्यत्कुतो भवेत् ।  
मां हि ध्यात्वा च बुद्ध्वा च मन्यन्ते कृतकृत्यताम् ॥ १७ ॥

How can i have concentration, Non-concentration or other actions in me, as all men feel that the acme of their lives is fulfilled when they meditate on me and know me? [ Chapter 13 – Verse 17]

- Don't require Samadhi or Asamadhiva Sadhanam.

Practice of Dhyanam	Asamadhi
<ul style="list-style-type: none"><li>- Samadhi</li><li>- Letting mind inside</li></ul>	<ul style="list-style-type: none"><li>- Thinking</li><li>- Letting mind outside</li></ul>

### How can be there for me :

- Meaning of I - Important - White Analyzing Any Sloka.
- I – Chaitanya / Primary illuminator, who doesn't have any Karanam – Or Ahamkara – I.
- I – Atma have nothing to do.



## Who is Saying this?

- Ahamkara alone makes Statement
- Aham Nitya Mukta – Etc.
- How Ahamkara Says – Nitya

## Mukta - Akarta?

- Crucial study of 24 years.

## Ask :

- Who says “Aham Brahmasmi”
- Ahamkara says when it refers to real nature of Ahamkara - Which is Atma.
- We think Ahamkara / Atma – 2 Totally Separate entities – Like Clip and Flower.

Atma	Ahamkara
- Water	- Wave - Can say I am Water because water is Essential nature of wave

- Ahamkara alone says Aham Brahmasmi, Ahamkara Alone can says Aham Brahmasmi.
- Because Brahman Atman is very Sat Chit? Essence of Ahamkara.

Ahamkara	Atma
- Vachyarth - Body / Mind – Primary Meaning - Aham - I - Vyavaharika Drishtya Ahamkara Asmi	- Lakshyarth - Secondary Meaning - Aham – I – Paramartika Drishtya – Atma Asmi

## Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |  
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme truth. [ 2 – k – 32 ]

- Jnani - Does Namaskar to god in temple.

### Vyavaharika Drishtya and Says in 10 minus in Class :

- Paramartika Drishtya – Aham Paramartika Udgoshanam Karomi

### No Contradiction !

- I know I am Atma – No more Seeker, I was seeker as Ahamkara.
- Having Discovered now, I am Atma, I am not seeker but goal of All seekers = Brahman.
- All searching me Brahman – All Meditating Upon me, Sravanam / Mananam / Nididhyasanam – Upon me.

### When they meditate on Brahman they know me alone :

- Guru Brahma... Guru Sakshat Param Brahma.

### By Knowing me What do they get?

- Attain fulfillment.

## Verse 18 :

अहं ब्रह्मास्मि सर्वोऽस्मि शुद्धो बुद्धोऽस्म्यतः सदा ।  
अजः सर्वत एवाहमजरश्चाक्षयोऽमृतः ॥ १८ ॥

I am. Therefore, Brahman, the all-comprehensive principle, ever pure, ever Awakened and ever unborn, devoid of old age, imperishable and immortal.[ Chapter 13 – Verse 18]

### Seeking me alone / Knowing me alone - Get Moksha... Which me?

- Not Arrogant - Statement of fact I - Not Ahamkara... Then Arrogant.
- Aham Brahma Asmi – Infinite one.
- Sarvosmi – I Alone Appear in the form of Everything.

### How Brahman Everything?

- Brahman is Jagat Karanam - Cause of Universe.
- Karanam alone Appears in the form of effect – Karyam.

### Clay alone Appears as pots :

- Wood alone Appears as furniture
- Brahman alone Appears as Akasha / Vayu / Agni / Apaha / Prithvi / Pancha Bautika Prapancha / Bautika Shariram.

### Keep Srishti Prakaranam in Mind of Mundak / Taittiriya Upanishad :

- Then only Aham Sarvaha(Creation) Asmi will be clear.
- I – ‘Consciousness’ – Brahman – Alone am appearing as Akasha.

## Gita :

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [ Chapter 7 – Verse 7 ]

- Shudham Asmi - which is the space / Sukshma / Subtle can never be polluted.
- Similarly space like Atma can not be polluted, Air / Water / Earth - Polluted.

### Why space not polluted ? Sukshmatvat :

- Atma - Subtler than space, Therefore Shudhaha.
- Sada Buddhaha - Ever self evident / Self shining / Svayam Prakasha Rupaha.

### Ataha - Therefore...

- Aham Sada Ajaha - Ever Birthless.

### Wrong Question :

- If I get Jnanam will I have rebirth.
- I understand Vedanta - What is guarantee I will not have rebirth!

### Rebirth :

- Means accepting present birth.
- Present birth belongs to Ahamkara.
- I – Atma – No past / Present / future birth...
- Therefore no rebirth.
- Therefore Sada Ajaha
- Ignorant take Jnani Ahamkara –Not as Atma.

## From ignorant people Standpoint :

- Jnani Ahamkara resolved.
- Sanchita – Burnt Agami – Doesn't come Prarabda exhausted Jnani doesn't care.

## Ajaraha :

- Free from old age.

## Akshayaha :

- Free from decay – With old age each organ decays.
- Birth / Old Age / Decay / Death – Amrutaha.

## Sarvataha :

- By All means – Absolutely.

## Verse 19 :

मदन्यः सर्वभूतेषु बोद्धा कश्चिन्नं विद्यते ।  
कर्माध्यक्षश्च साक्षी च चेता नित्योऽगुणोऽद्वयः ॥ १९ ॥

There is no knower among the beings of the world other than myself. I am the distributor of the results of their actions and the witness. It is i to whom all beings owe their consciousness. Without qualities and without a second, I am eternal. [ Chapter 13 – Verse 19]

- Atma is primary illuminator – Drashta
- Ahamkara is secondary illuminator – Drashta.
- When you take I as secondary illuminator / Take myself as Ahamkara then there are Many in number.

- Many Ahamkara in Many bodies – So many reflected sun as Many mirrors and each one illumines one room.
- My world / Indriyas Ahamkara – Different.
- I know I am primary illuminator – Look at Sun – Original one then Ekaha Surya.
- Similarly I Atma - Primary illuminator - One behind all bodies.

### Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।  
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।  
karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

### Idea paraphrased here :

- No other primary knower, Illuminator of Ahamkara
- Nirvikara Bodha = Karana Rahita Bodha Svarupavan.
- I am only knower in all beings = Other than me there is no other knower in any thing.

### (Double negative ) :

- I am Sakshi / Witness / Awareness - Lend 'Consciousness' to Ahamkara through Chidabasa by giving my reflection.

### Sun :

- I am Making mirror illuminator by lending my reflection, Nitya – Eternal.

## Aguna :

- Free from properties arrived at by using 2<sup>nd</sup> Law.
- All experienced attributes belong to experienced object Never to Experiencer.

## Advayaha :

- There is no another knower, as Sakshi is Advayaya.

## Karmadhyaksha :

- How I bless all activities of Ahamkara by giving 'Consciousness' to Ahamkara... not by using will(No hands)
- By my mere presence - Lend reflection to mind...
- All activities can go on - If wilful then Atma will take 'Consciousness' from Ahamkara. At Time of droppings Ahamkara, it becomes Jadam.

## Atma's function - Not job.

- Chidabasa - Reflection formed
- Normally - Illumination is will based - Action of knowing / illumine.
- In presence - No modification, Upadrashta Mantacha.

## Gita :

भेदोऽभेदस्तथा चैको नाना चेति विकल्पितः ।  
ज्ञेयं ज्ञाता गतिर्गन्ता मय्येकस्मिन्कुतो भवेत् ॥ २३ ॥

How can difference, Absence of difference, oneness, Manyess and the qualities of being known and being a knower, the results of actions and also agency and experiencing be attributed to me who am one only? [ Chapter 13 – Verse 23]

## Anumantha :

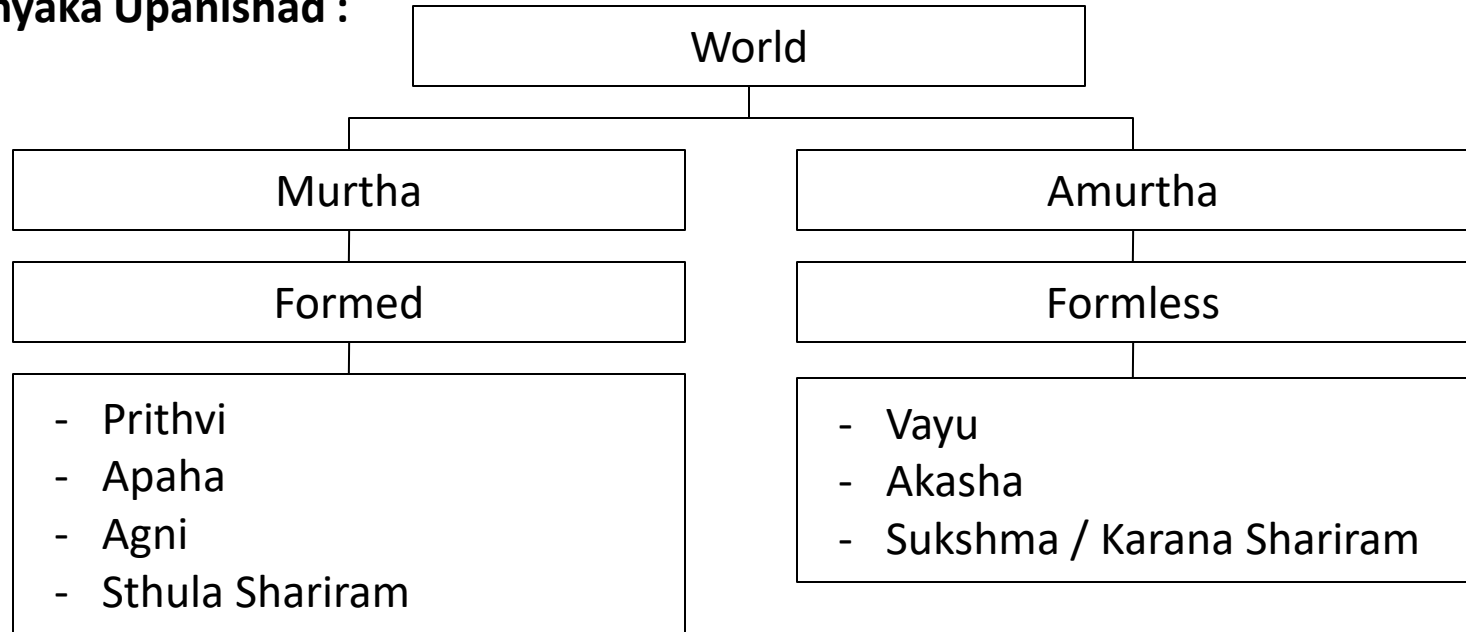
- Gives blessing to all Ahamkaras with Chidabasa.

## Verse 20 :

न सबाहं न चासब नोभयं केवलः शिवः ।  
न मे संध्या न रात्रिर्वा नाहर्वा सर्वदा दृशेः ॥ २० ॥

I am not the three visible elements nor the two invisible ones, neither am i both (i.e., their combination, the body) i am devoid of all attributes and the three Gunas. In me there is neither night nor day nor their Juncture as i am always of the nature of light. [ Chapter 13 – Verse 20]

## Brihadaranyaka Upanishad :



## Atma :

- Different from Murtha(Neti) / Amurtha(Neti)
- Sayesha Neti Netiyatma - Aham Na Sat (Murtha ) Na Asat (Amurtha) Not mix - Can't mix opposite attributes.



## Therefore Na Ubayam - Not Mix :

- Kevala Shiva - Pure Shiva – Mangala.
- Svarupa - Non dual, auspicious reality.
  - Shiva in Mandukya, Shantam / Shivam Chaturtam Manyante...
- I don't have day / Night / Twilight(Sandhya )
- Ahamkara has all 3 I am free from 3
- Ahaha - Jagrat, Ratri - Sushupti, Sandhya = Swapna.
- Not waking - Not seeing external
- Not sleeping - Not seeing internal inner world.

## Avastha Traya Vilakshanam :

- 2 Theetu's / Asaucham / Birth and Death.
- Delusion Ajnanam is mother, because of Delusion my new Son(Avidya) has come.
- Both left – Sarva Dharman Paritajya.

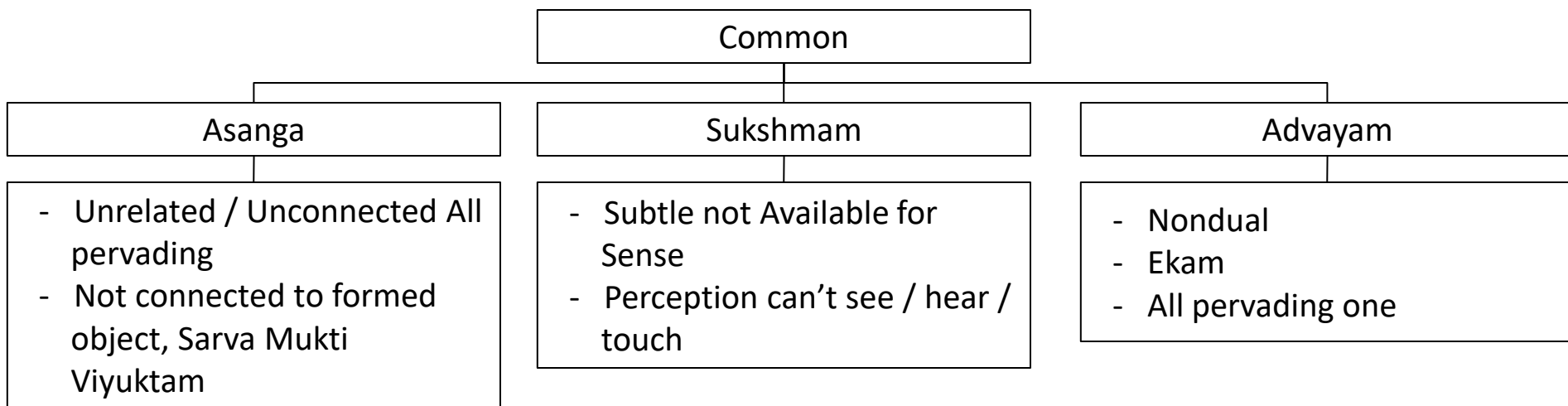
## Who am I :

- Sarvada Drihihi = Pure Awareness Sarvada Always.

## Verse 21 : Atma Compared to Akasha....

सर्वमूर्तिवियुक्तं यद्यथा खं सूक्ष्ममद्वयम् ।  
तेनाप्यस्मि विनाभूतं ब्रह्मैवाहं तथाऽद्वयम् ॥ २१ ॥

Just as the ether is subtle, without a second and devoid of all forms, so am i the non-dual Brahman devoid even of the ether. [ Chapter 13 – Verse 21] <sup>70</sup>



- Atma is also Asanga / Sukshmam / Advayam.
- Kham = Akasha... I am free from Akasha, also not – 2, Me and Akasha.
- Akasha = Vyavaharika Satyam
- Atma / Aham = Paramartika Satyam.
- Butam Brahma = Ever evident Svatasidda Asmi.

### Comparable to Akasha :

Asanga	Sukshmaha	Advaya
Not connected, Affected	Subtle	Like Akasha

## Lecture 52

### Verse 21 :

- Space is Me - No division / Plurality / Space has no real division.

### Verse 22 :

ममात्मा स्वत आत्मेति भेदो व्योम्नो यथा भवेत् ।  
एकस्य सुषिभेदेन तथा मम विकल्पितः ॥ २२ ॥

The distinction between the self in itself and my self is due to the superimposition (of Different adjuncts on one and the same Self), Just as difference (is wrongly conceived to) exist in one and the same ether owing to apertures (In various objects). [ Chapter 13 – Verse 22]

- Because of enclosures space has imaginary division.
- Pot space / Room space / Temple space / Dimensions - Big / Small...
- Not factual we assume space within vessel / Room, Small / Big.

### Mistake :

- We think space is in the hall / Inside the hall.

### Fact :

- Everything inside space.
- Planets in space, One indivisible space.
- One indivisible Chaitanyam, Everything exists in Chaitanyam... All bodies in Chaitanyam,
- We conclude there is Chaitanyam in each body and my Chaitanya within my body.

## Use expression : Turn within :

- We feel my 'Consciousness' inside my heart.
- Many Jivas / Mahatmas / Duratmas - Imagination like space divided wrongly.
- Mama / Te / Asya is imagined in me Divisionless / Anubanda Chaitanyam / Ekam / Advitiyam.
- Like Divisions are Seemingly there in Space, because of variety of Enclosures.
- In the same Division, Imagined in me who is Divisionless.
- Bheda = Mithya, Abheda = Satyam Bheda becomes Adhyastha – Superimposition.

## Verse 23 :

भेदोऽभेदस्तथा चैको नाना चेति विकल्पितः ।  
ज्ञेयं ज्ञाता गतिर्गन्ता मय्येकस्मिन्कुतो भवेत् ॥ २३ ॥

How can difference, Absence of difference, oneness, Manyess and the qualities of being known and being a knower, the results of actions and also agency and experiencing be attributed to me who am one only? [ Chapter 13 – Verse 23]

## Height of Vedanta :

- EKA/ Abheda / Advayaha - All relative concepts can't be used for Atma.
- Use one - As opposed to 2 / 3 / 4
- If no 2 / 3 - No one, therefore Advaitam - Non dual.
- Abheda used because we have concept / Vasana of Bheda.
- Truth - Child doesn't know.

**Till we say :**

- Don't say untruth - பொய் உண்மை
- Every word used to Atma – Relative.
- There is opposite concept from its own absolute standpoint - No words can be used.
- Concept of duality / Non duality – Div / Non Div is Superimposed on me.
- Once division negated, no Non Division – Plurality and Oneness superimposed on me.
- Atma = Jnanata = Knower, W.r.t Jneyam Known.
- When known is negated, knower status negated, teacher w.r.t Students – Teacher hood relative concept.
- Jnatrutvam Depends on Jneyam and Jnanata.

**Gautha :**

- Traveller – Reacher.

**Gathi :**

- Reached destination.
- Every word in language is relative because world mix up of pair of opposites - Dvandas.
- In Atma all opposites not there, Chetanam w.r.t Jadam only.

Antham	Anantham	Asatyam	Satyam
Limited	Limitless	Changing	Changeless

- All words Vyavaharikam only - Paramartika – No word
- Advaya – Nirguna / Saguna.

**Talk for years... to Say :**

- Mounam Vakhyanam – Prakrti... Brahman Tattvam Youvanam...
- Who is Ekaha – Absolute.

**Verse 24 :**

न मे हेयं न चादेयमविकारी यतो ह्यहम् ।  
सदा मुक्तस्तथा शुद्धः सदा बुद्धोऽगुणोऽद्वयः ॥ २४ ॥

I have nothing to reject or accept inasmuch as i am changeless. Always free, pure, Awakened and without qualities, i am without a second. [ Chapter 13 – Verse 24]

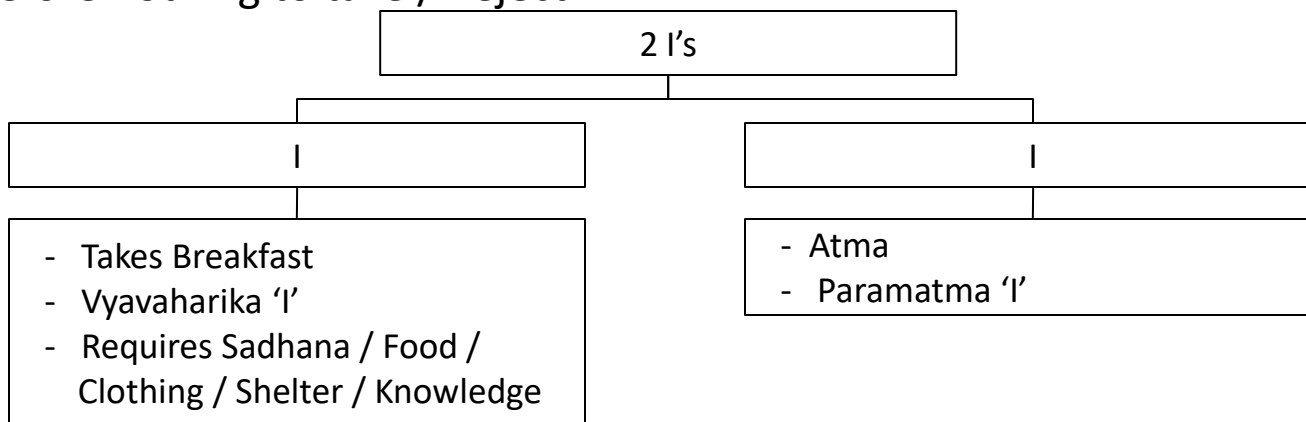
- Nothing to Accomplish / Give-up to get / to get rid off.
- To Take / To Give  
↓ ↓  
Upadanam / Hanam = Life
- Reception / Rejection = Life
- Both are functions of Ahamkara Subject to Change and Action.

**What About me?**

- Aham Avikari Asmi
- I am free from change and action.
- Na Me Heyam / Upadanam, Nothing to be rejected / Acquired.
- Rejection of Agyanam / Acquisition of Jnanam is job of Ahamkara which is doing Pramana Vyapara Srota.. Manta...

## Who am I ?

- Sada Mukta – Ever Free
- Tata Shudha – Ever Pure
- Tata Buddha – Ever Evident
- Aguna – Attributeless
- Advayaya – Non dual
- Therefore nothing to take / Reject.



## Verse 25 :

इत्येवं सर्वदात्मानं विद्यात्सर्वं समाहितः ।  
विदित्वा मां स्वदेहस्थमृषिर्मुक्तो ध्रुवो भवेत् ॥ २५ ॥

One should, with great concentration of mind, always know the self to be all. One certainly becomes all-knowing and free when one knows me to be residing in one's own body. [ Chapter 13 – Verse 25]

## Verse 12 – 24 : 'Nididhyasanam – Over :

- Niravana Shatakam – To Dwell on Atma.
- Verse 11 – Sada – Mane ← 'Nididhyasanam'

## Verse 25-26 :

- Phalam - Benefit of 'Nididhyasanam' Sarvatma Atma Bava.
- Atma is everything - Equipoise mind.
- Dwell with open and closed eyed Mind.
- Atma in every body as Primary illuminator, Self indwells body.
- Janati = Rishihi
- Jnani - Becomes free / Immortal / Jeevan Mukta / Videha Mukta.

## Verse 26 :

कृतकृत्यश्च सिद्धश्च योगी ब्राह्मण एव च ।  
य एवं वेद तत्त्वार्थमन्यथा ह्यात्महा भवेत् ॥ २६ ॥

He who thus know the reality of the self becomes successful in attaining the goal of his life and becomes perfect. He becomes a knower of Brahman and one with it. One Knowing the self otherwise may be said to commit suicide. [ Chapter 13 – Verse 26]

- One who knows Atma becomes fulfilled doesn't regret thinking of Past / Life not waste / Utterly satisfied.

## Siddha :

- Successful

## True Success :

- Moksha
- Other success - Continue to be small Inspite of big house.
- Doesn't remove Samsara - Subject to loss.



- Alexander – Conqueror – ‘ I came empty / Go Empty’
- I Handle wealth – Don’t possess, Ina Ched Avedi.

### **Greatest Atma – Yogi – Jnani :**

- Brahmana - Who knows self / Atma.
- Doesn’t know - Kripanaha - Miser, Mukhya Brahmana.
- If you don’t know Atma - You will become killer of Atma.
- Ignorant of Atma = Destroyer of Atma(Isavasya )

### **Gita :**

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।  
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३-२९ ॥

Indeed, he who sees the same lord everywhere equally dwelling, destroys not the self by the self; therefore, he goes to the highest goal.[ Chapter 13 – Verse 29]

- Ekiho Atmana Janaha – Figurative.
- When ignorant of Atma it is as good as Non existent for me.
- Therefore can’t enjoy Poornatvam / Security / Ananda... Which is derived from Atma.
- Existent Atma – Made Nonexistent due to Ajnanam = Killing / Destruction.

### **Verse 27 :**

वेदार्थो निश्चितो ह्येष समासेन मयोदितः ।  
संन्यासिभ्यः प्रवक्तव्यः शान्तेभ्यः शिष्टबुद्धिना ॥ २७ ॥

This ascertained meaning of the Vedas described briefly by me should be imparted to those who have given up worldly action and have controlled their minds by one whose intellect has been trained (According to the Scriptures under a teacher who has known Brahman) [ Chapter 13 - Verse 27]

- Teaching not my Speculation traditions wisdom of Vedas.

## **Attained through Mimamsa - Analysis of Upanishad :**

- Share it / Don't Sit in forest like Sanyasi.
- Internal Sanyasa more important, external Sanyasa conducive / Contributes.

## **Ashrama :**

- Veda Adhyayanam - Brahmachari
- Karma - Grihasta
- Upasana - Vanaprasta
- Jnana - Sanyasi
- Internal and External Sanyasi = Mukhya Adhikari uses Screwdriver to eat fruit.
- Gained Vairagyam and Sadhana Chatushtaya Sampatti and Viveka and Mumukshutvam = Qualification of Student.
- Taught by Acharya - Achakshushka Prakarana.

## Achakshusha Prakarana 27 Verses

### Verse 1 - 8

- Nature of Atma as primary illuminator
- Drashta - ikshita – Chapter 11
- Distinguishing it from Ahamkara / Mind

### Verse 9 - 10

- Cause of Samsara as Mutual confusion
- Between Atma and Ahamkara

### Verse 11

- Solution / Remedy for Samsara
- Viveka of Atma by Sravanam / Mananam

### Verse 12 - 24

- Atma Ahamkara Division Viveka Jnanam

### Verse 25 and 26

- Phalam
- Moksha / fulfillment

### Verse 27

- Conclusion competent teacher should impotent wisdom to competent student

## Lecture 53

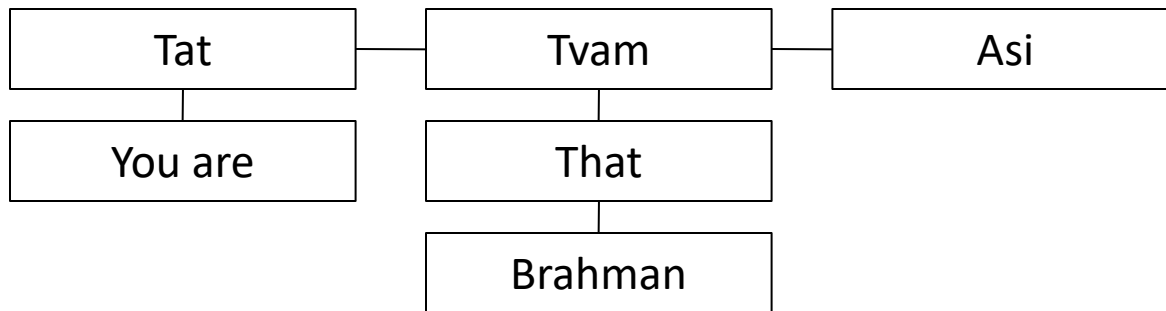
### 1) Upadesa Sahasri based on Brihadaranyaka Upanishad :

#### Upadesa :

- Vedantic / Upanishad teaching 675 Verse – 19 Chapter.
- Gadya Baga – Prose section.
- Padya Baga – Poetic section
- 1 Chapter = 233 Verse – Tat Tvam Asi, each Chapter interpret and complete.
- Atma – Anatma Viveka – Discrimination.

#### Why the concentration on this Aspect?

- Mahavakya = Essence of teaching.



- Your are Brahman... You are Shanti
- Peace you are searching in family / Outside through money / Name / Status / Property / Barely/ shares / for securing ourselves, you are embodiment of security.

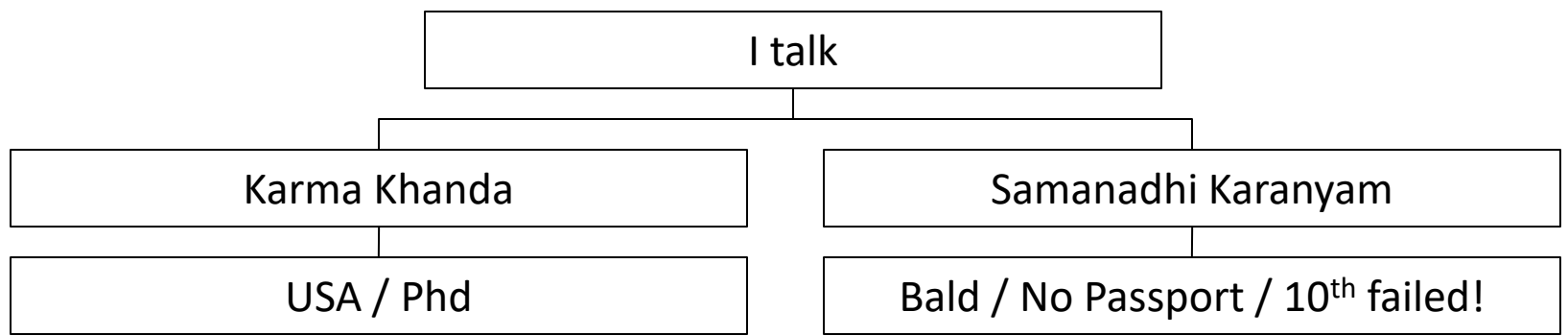
## Looking for security outside is wild goose chase!!

- You are security / Peace / Fulfilment - Don't seek fulfilment through world achievement and accomplishment.
- You are Brahman = You are Shanti / Fulfilment / Peace
- Don't seek outside.
- Understand Tat(That Brahman) Tvam (You) Asi (Are) = Vedanta.
- Tad Pada / Tvam Pada / Asi Pada Vichara = Whole Vedanta.
- Avantara Vakyam comments on Mahavakya
- Key word = Tvam = You – Most of obstacles on 'You'
- When Vedanta uses 'You' it has a particular meaning.
- When I use 'I' it has a different meaning.

Teacher	Student
- You are Brahman	- Receiving teaching I – Body / Mind Brahman?? - Understanding differently

## Therefore Vedanta :

- Dry / Mechanical / Useless / impractical.
- “You” communication Gap → Big Problem / Obstacle



### Confusion / Argument :

- Wrong no is primary problem created by teacher.

### You are All Pervading :

### Student : Keno Upanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च  
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca  
yo nastad veda tad veda no na vedeti veda ca*

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [ Chapter 2 – Verse 2 ]

- I do not think – I know Brahman – Well enough not that I do not know I know and I do not know as well.
- Not that I do not know, I know and I do not know as well – Knows that Brahman.
- It is different than known and above unknown.
- Shankara spends lot of time on Tvam Pada in Upadesa Sahasri.

## **Tad Pada – Less in this text :**

- 4 Ashramas for clarity of Tvam Pada.
- Requires intellectual analysis - And Stipulated way of life.
- Brahmana / Grihasta / Vanaprasta / Sanyasa... Meant for clarifying Tvam.

## **Gita 18 Chapter :**

- Sanyasa for Tvam Pada Vichara... Siddhi... For internal Sanyasa.
- Understanding depends on way of life also.

## **Tvam :**

- I – Has 2 Portions – Atma and Anatma.

Real I	Incidental I
To Understand who you are / Paramartika Aham	Use Vyavahara for Transaction / Body and Mind

- Do not combine the two, when learning Vedanta.
- Distinguish between the 2 I's
- Shankara takes lot of pain to show Body / Mind is Anatma – incidental.
- Don't lean on it for Security / peace / Happiness – Like Pisa tower!
- Nice to look at as a wonder of the world.
- Lean on Real I – To get Trupti, Shakti, Poornatvam, Abhayam.

Atma I	Incidental I Ahamkara I Shop
Trupti / Poornatvam / Real I	Vyavahara / Transactions

### Jeevan Mukta :

- Person who knows distinction between 2 and uses both of them properly is a free person.

### Mandukya Upanishad :

निःस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।  
चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ ३७ ॥

niḥstutirnirnamaskāro niḥsvadhākāra eva ca |  
calācalaniketaśca yatiryādṛcchiko bhavet || 37 ||

The sage of self-restraint should be above all praise and salutation, every prescribed rites...religious or otherwise. He should have the Atman as his only support for his body and he must depend upon mere chances for his physical needs. [ 2 – K – 37 ]

- Topic in Upadesa Sahasri – Tvam Padam Vichara.

Atma	Body / Mind
- Subject	- Instrument like Specs - Objects



## Vedanta – Fundamentals :

### 1) Mind is inert matter – How you prove?

( A ) Scriptural Support	( B ) Logical Support
<ul style="list-style-type: none"><li>- Ichha Dvesha Sukha Dukham</li><li>- Gita : Chapter 13 – Verse 7</li></ul>	<ul style="list-style-type: none"><li>- Mind Subject to function / change / Moods</li><li>- Body / world Subject to changes inert matter</li><li>- Any changing Substance = Matter</li><li>- Dead Body - Body doesn't have natural consciousness</li><li>- Mind matter - Affected by change, hormone changes</li></ul>

#### Gita :

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७ ॥

Desire, hatred, pleasure, pain, Aggregate (Body),  
Intelligence, fortitude – This ksetra has been thus, briefly  
described with its modifications.[ Chapter 13 – Verse 7 ]

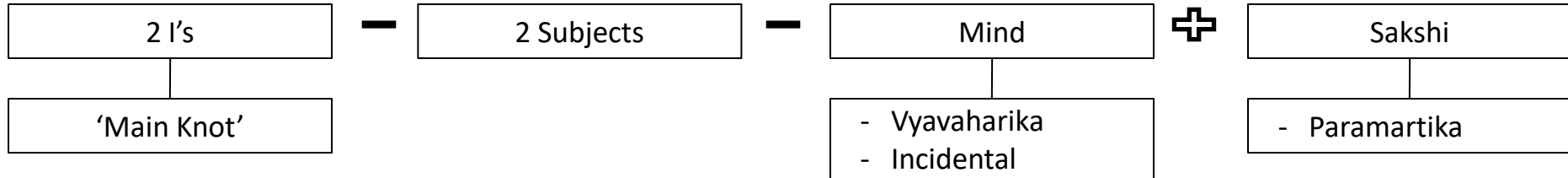
### 2) Mind Active / Sentient because of borrowed consciousness.

- Mind – Naturally inert – Appears sentient.
- Lending principle called Atma / Sakshi Svayam Prakasha Rupaha.
- Atma lends consciousness - It is Self conscious.

### 3) Sakshi illumines mind and Makes it known :

Sun – Sakshi	Mirror - Mind	Dark Room - World
- Ever illuminator	- Subject, Object - Illumined and illuminator	- Ever illumined

- Sakshi illumines – Whether I am understanding not understanding.
- Mind / Ahamkara - Hears lectures.



## Chapter 14

### i) Fundamentals of Vedanta :

- 1) Atma has consciousness as its very nature, intrinsic - Lends consciousness to mind and makes it known.
  - 2) Mind Becomes illumined and becomes illuminator of the Jagat, Mind borrows consciousness - Patch of light formed on the mind is called Chidabasa.
- The Mind is called Chidabasa.

Sun	Mirror	Darkroom
<ul style="list-style-type: none"> <li>- Ever</li> <li>- Illuminator Subject</li> </ul>	<ul style="list-style-type: none"> <li>- Illumined</li> <li>- Illuminator</li> </ul>	<ul style="list-style-type: none"> <li>- Ever illumined Object</li> </ul>

### Confusion 2 illuminators :

Paramartika	Vyavaharika
<ul style="list-style-type: none"> <li>- Atman</li> <li>- Primary</li> <li>- Independent</li> <li>- Natural consciousness</li> </ul>	<ul style="list-style-type: none"> <li>- Mind</li> <li>- Borrowed 'Consciousness'</li> <li>Secondary illuminator</li> <li>- By itself Jadam</li> </ul>

- Sakshi never illumines world directly, Sun never illumines dark room directly.
- Sun shining but room dark.
- If mind is removed in sleep, My world is dark - Sun shining outside!
- If mind is not functioning, Sakshi can't illumine world.
- Sakshi can illumine mind alone, Mind illumines world alone.
- Mind doesn't illumine Sakshi
- Mind doesn't illumine mind
- Who illumines thoughts? Sakshi illumines thoughts.
- Sakshi is never illumined because it need not be illumined, because its self effulgent / Self evident.

### 3) Sakshi's illumination of mind not an action involving Will / Plan / Change.

- Ahamkaras illuminations of world, Action / Thought process involving Plan / Will / Modification.
- Sakshi's illumination not Action but mere presence, Mind around gets illumined.
- Formation of reflection automatic if Mirror in front / No will / No choice.
- Even if it shakes hands don't reflect - It will reflect.
- Awareness Sakshi Ever Evident / Present – Mind Present in waking, Body, Sees world
- Sakshi's illumination is Svarupam – Ahamkaras illumination is Kriya Vyaparakaha.

- 4) Sakshi's illumination Nitya / Permanent – Ahamkaras illumination of world is incidental / Impermanent.



Because its illumination not Kriya – No 'Question' of doing / Not doing for sometime / Svarupa.

- 90% of Upadesa Sahasri based on this Brihadaranyaka Upanishad statement / See Lecture 54 again.

### **Atmas Sakshi Nature : Its Svarupam**

- Ahamkaras illumination Process / Action of world requires thought.
- Therefore Ahamkara doesn't illumine world all the time.
- Jagrat Avastha - Ahamkara active / Illumines Jagrat world.
- Svapna Avastha - Ahamkara active.
- Sushupti Avastha - Ahamkara stopped functioning, illumination of world Stops.  
- In Class also
- Ever awake Sakshi can't illumine talk.

### **Sakshi :**

<b>Illumination Nitya</b>	<b>Ahamkaras illumination</b>
Svarupatvat	Anityam Kriyatvat

### **5) Illumination is nature of Sakshi :**

- Nirvikara – Changeless – Ever the same – No Modification / Exhaustion / Burn out.

- Sun can burn out – Says Astronomer – Life of Star = Burn out.
- Red Giant / White Dwarf - Chandrasekhar Limit
- Stars burnt out because of its Action – Process involved.

Sakshi	Ahamkara
Nirvikara	Savikara - Illumination involves thought Modification

- Illumine pot only if I entertain pot thought / Office thought / Cyber thought...
  - If thought not formed , and object in front, No knowledge - Blank look - Eyes wide open - Mind not in front.
  - Words not registered - No thoughts.
- 6) As Sakshi is permanent illuminator, mind never blacked out, Its always illumined by Sakshi.
- Always enjoys borrowed 'Consciousness' in all states.
    - Jagrat - Manaha Chaitanyam Vyaptyam
    - Sushupti - Karanatva Manaha Chaitanyam Vyaptyam.
  - Mind never goes through blacked out state
  - Mind ever illumined by Sakshi
  - Mind's illumination is a process - Being Anityam, world can get blacked out when Ahamkara is not in use.

- Mind illumines when action is on and when Vritti's don't take place world gets blacked out.
- During Sushupti world blacked out - We think in sleep mind gets blacked out, not in time.
- The world gets blacked out.
- If mind is not illumined by Sakshi and if mind is not available in sleep.
- Dormant condition of world will not be known.
  - World gets blacked out
  - Mind never gets blacked out.

## **7) Technical :**

- When I ( Aham) used in worldly transaction , we refer to 'Ahamkara' Ahamkara is Vachyartha, direct meaning of 'I' In Vedanta when Aikyam is talked, Aham Brahmasmi / Tat Tvam Asi.
- I Implies Sakshi - Primary illumination.

## **Problem in Vedanta is :**

- Confusion between Vachyartha and Lakshyartha.
- You came to camp – In Camp we say Na Jayate / Akarta Brahman Nitya Shudha Mukta / Buddha Svarupa Svabaha...← Switch over to implied meaning.
- Vachyartha - Student must Jump intellectually up and down in class.

## **Problem :**

- Incapacity of student to Switch from primary to Secondary meaning, Swapna Smriti Prakaranam.

## Verse 1 :

**स्वप्नस्मृत्योर्घटादेर्हि रूपाभासः प्रदृश्यते ।  
पुरा नूनं तदाकारा धीर्दृष्टेत्यनुमीयते ॥ १ ॥**

As the resemblance of objects of knowledge like Jars etc, is perceived in dream and memory, it is inferred that the intellect in those forms was surely seen before in the waking state. [ Chapter 14 – Verse 1]

- Verse 1 – 10 – Atma – Anatma Viveka.

## Verse 2 :

**भिक्षामटन्यथा स्वप्ने दृष्टो देहो न स स्वयम् ।  
जाग्रद्दृश्यात्तथा देहाद्दृष्टत्वादन्य एव सः ॥ २ ॥**

Just as the body going from place to place for alms seen (E.g.by a wandering mendicant) in dream is not oneself, so witnessing the body in the waking state the seer must be different from it which is seen. [Chapter 14 - Verse 2]

- Deha / Atma Viveka
- Verse 1, 3, 4... 10 – 9 Verses – Manaha / Atma Viveka.

## Verse 2 :

- I am not body.

## Example : Svapna :

- In Dream we have a dream body for dream transaction.
- We have creative power to create dream body.
- We put on different Dresses – Sports / Office / Night / Walking / Dance / Yoga / Marriage / For Different functions.
- Similarly we have different bodies for different states.



- I Leave this body on bed( 3 Tier Middle berth / Class ) Its not you.
- I create a new body and Sense organs and Travel to USA / India...
- Even though I am different from body, in dream I feel I am that body alone.

### **After Waking :**

- I am in this body.
- During waking hunger / thirst / Ego clashes / Anger / illness all my problem.
- Sthula Sharira's problems

### **Body :**

- Object of identification or Experience.
- Jagrat Shariram, Atma Vyatiriktam, Drishyatvat, dream body is different from me in dream, Seen clearly because it is an object of identification.
- Temporarily identified Object in dream is the dream body.
- Waking - Not different - Exactly Same condition.

### **Dream and waking :**

- Body experienced.
- Take body as 'I' here and in dream – Error.

### **Similarity of :**

- Meeting / Eating...

## **Shankara :**

- Dreaming of dream body going for Biksha... Going one house to another.
- Body is an object of perception.
- Body is not Subject of perception.
- That body is not seer but seen - Experienced by me.

## **Jagrat :**

- I am different from this body.
- Deha Object of experience.
- Temporary object of identification.
- I am Experienter of body.

## **Principle - Basic Law :**

- Experienced / Seen different than Experienter / Seer.
- Identified / Identifier – Since I am Drashta... I am Different than body – Deha – Atma Viveka – Over.
- Manaha / Ahamkara / Atma Viveka – Discerning / Separating / Discriminating...

## **1<sup>st</sup> Word / Keno Upanishad :**

### **Keno Upanishad : 1<sup>st</sup> word :**

- Why / What, - Because of what, - Upanishad.

## Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Isavasya 1<sup>st</sup> word not in Mundak – Mandukya.
- Swapna Smriti Prakaranam - 1<sup>st</sup> word.
- Svayam Jyoti method used here.

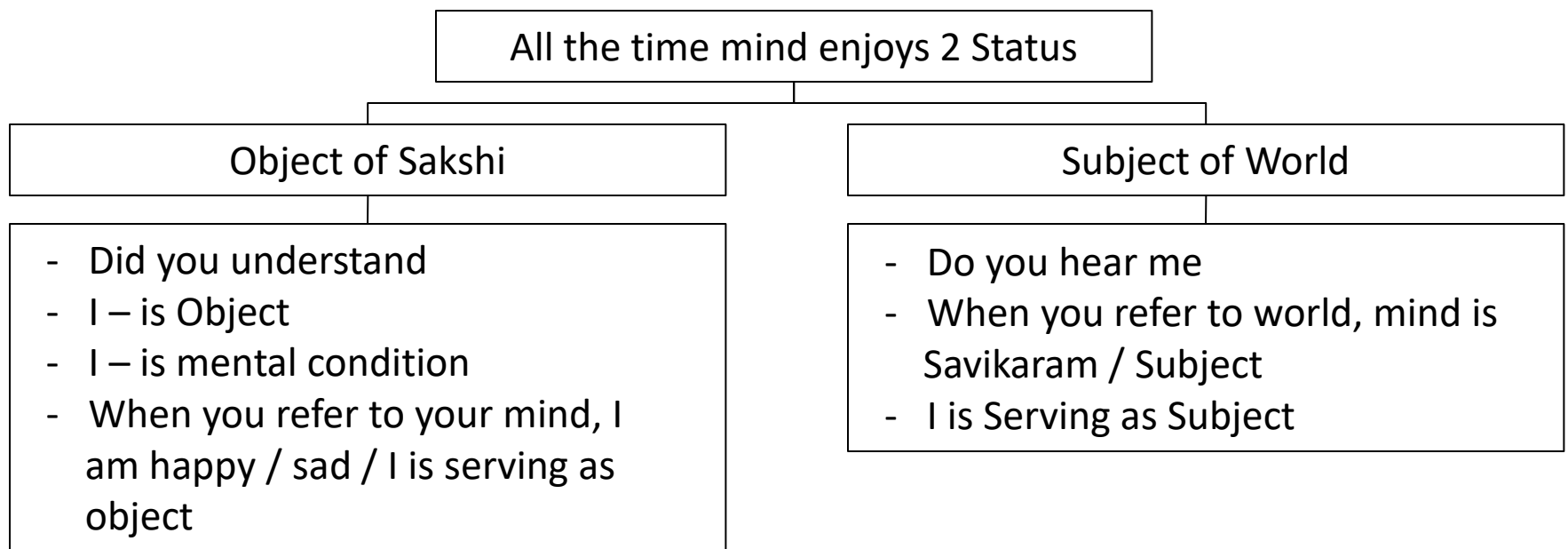
### Principle of this method :

- Mind / Ahamkara - Plays 2 fold role.
- World ever object illumined.
- Sakshi ever subject - Illuminator Mind - Has 2 faces.



### Our Problem :

- We are Aware of mind as Subject – Well Understood – I for Mind – Object Status not clearly Grasped.
- Its over Shadowed by Subject Status of mind.



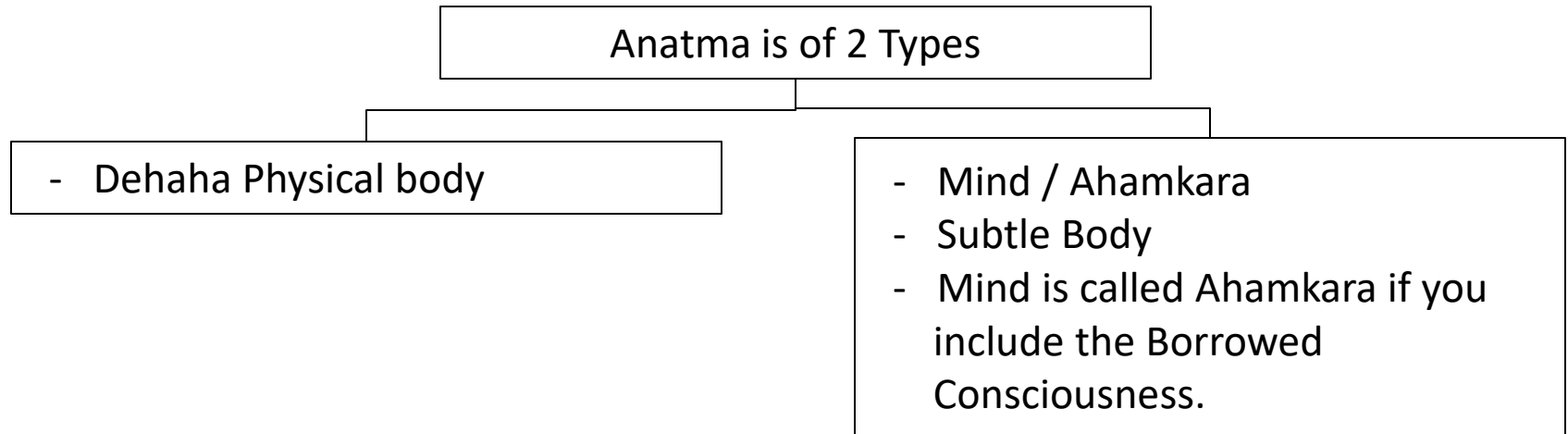
- 'I' is serving as 'object' - When mind is referred.
- 'I' is serving as 'subject' - When world is referred.
- 'I' is never used as 'Sakshi'.
- I don't understand - Mind is object
- Analyse a condition - Svapna Avastha
- Mind enjoys only object status - Not subject status.
- Clearly grasp object status as its not overshadowed by subject status.
- In unique Svapna state, mind doesn't enjoy subject status because there is no external world for mind to illuminate.
- In dream, mind doesn't have subject status, because there is no external world object - But dream world is functioning in dream as object which is illumined by Sakshi.

**Therefore Mind enjoys object status :**

- Subjectless status - Object status.

## Lecture 55

### 1) Anatma is of 2 Types :



### Ahamkara :

- Only with Borrowed Consciousness Pratibimba Chaitanyam / Chidabasa.

### 2) Verse 2 :

- Atma – Deha Viveka.

### Example :

- Dream in dream body appears to be myself but I can shed dream body like a Shawl.

### Mahar :

- Like dream body is shed, waking body is also Sheddable.

### 3) Atma - Mano / Ahamkara – Viveka – Subtle :

- To show mind is object – Study dream.

## **Advantage in Dream :**

- Waking mind plays 2 fold role.
- Role of Subject – W.r.t External world.
- Role of Object – W.r.t Sakshi.
- Prapancha Drishyam - Manaha Drashtur Bavati
- Atma Drishya – Tadeva Manaha – Drishyam Bavati.
- Role change very fast... When you appreciate / Refer to mental condition – Mind plays role of object.
- Any reference to mind – Indicates mind is Object.
- I am Beautiful / Agitated / Understanding Clear / Not Clear... Object status.
- When you talk about world – Picture clear... Ganga / Mountains.

## **Then Mind is Playing Subjective Role :**

- Mind changes like colors of Changeless.
- Since we are preoccupied with external world - Subjective status of mind overshadows its objective status – Overwhelms outshines over powers.
- We are aware of mind as Subject but do not recognise mind as object like specs.
- Specs - Object of perception when preoccupied with world, specs becomes subject as it were.
- To know mind in this state or object, go to dream state.

- Mind absent enjoy subject status but should enjoy object status, when both status gone... no use in sleep.
- Mind should not enjoy subject status but at the same time should enjoy object status  
- Then clearly understood.

### Unique State for Vedanta Analyses :

- Smriti / Memory / Day Dreaming.
- In Svapna... External world not available with Sense organs closed.
- In Smriti external world not available with sense organ open = Blank Look.
- Eyes open - Don't see in front.

### Srimad Bhagavad Gita :

देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्स्वपि ।  
तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति ॥४॥

dehāpatya-kalatrādiṣv ātma-sainyeṣv asatsv api  
teṣāṃ pramatto nidhanaṃ paśyann api na paśyati ॥ 4 ॥

Persons devoid of Atma - Tattwa do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction. [ 2 – 1 – 4 ]

- Living in his own world / Private world / Smiling... Public world of God available, suddenly emotions come.
- Svapna and Smriti / Dream and Memory, 2 states when external world not available.
- Mind can serve as subject only w.r.t. external world, Because of its relative status.
- I Can serve as Teacher only with one student.
- Washerman - Went to village of Digambara - Jains - Won't get anything.



- Subject status of mind - Relative status - Only when objective world is available.
- In Svapna and Smrithi - Outside world covered blacked out... mind loses its subjective status.
- At the same time I do experience things in memory and Dream.
- There seems to be subject - Object relationships.

### **There is Experience :**

- What is Subject and Object in Svapna and Smriti, mind is Object illumined, Sakshi is illuminator.

### **Verse 1 :**

- Image of Pot / Woman / Mountain Sun – Whole world is experienced in dream and Memory.
- There is no external world.
- Therefore world experienced Svapna mountain not real mountain.
- Mind alone has assumed Prapancha Akara Svapna Samudra / Purusha / Prapancha is Manaha.

### **Conclude :**

- In dream Prapancha is not experienced because its blacked out.
- Prapancha Karam Manaha is experienced in dream.
- I experience mind in form of Universe, like film in which movie is recorded.
- When I see a world / Village - What I experience is what is etched in mind film.

- Recording of world in mind called Prapanchakara Manaha - Activated / Action replayed.
- We are experiencing mind alone in dream. Mind enjoys object status only.
- Shankara derives fact based on dream.

### **1) Cassette sound replayed :**

- Don't see musician in front.
- It is presumed that it must have been recorded with musician outside.

### **Dream :**

- Video Cassette Player - Playing recorded music
  - World not required
  - = Mind
  - External world not required.
- Video Cassette Player Community useful only if mind has played role of Video Cassette Player recorder.
- Video Cassette Player Community - Mind plays role in Jagrat Avastha - Bhagawan has given Video Cassette Player Community and Video Cassette recorder.
- In class - Video Cassette Player Community should work and not Video Cassette replayed .

- Revision time - Video Cassette Player working.
- In Jagrat kale Mind should have assumed.
- Prapancha Karam – Which is process of Sakshi, Mind Assumes Prapancha Karam in Jagrat and Svapna.
- Prapancha Karam = Aakaram.

Jagrat	Svapna
<ul style="list-style-type: none"> <li>- I – Illumine</li> <li>- Prapancha Karyam because of Bahya Prapancha</li> </ul>	<ul style="list-style-type: none"> <li>- I – Illumine</li> <li>- Prapancha Karam because of Vasana Samskara Janyam</li> </ul>

### Sushupti :

- I - Illumine Nirakara / Nirvikalpa Manaha, no Prapanchakaram and Vasanas not Activated - No Video Cassette recorder / Video Cassette Player Community Activated - Sleep mode.
- Radio / Tape / Sleep – Avastha Trayam.
- Mind Functions as Video Cassette Recorder - I illumine Prapanchakara Manaha.
- Mind functions as Video Cassette Player I illumine Vasana Kara Prapancha.
- Mind goes to sleep – I illumine Nirakara Manaha, Avyaktam Manaha / Karana Shariram Rupaha Manaha.

## Verse 3, 4, 5 : Important in Philosophy

मूषासिक्तं यथा ताम्रं तन्निभं जायते तथा ।  
रूपादीन्व्याप्नुवच्चित्तं तन्निभं दृश्यते ध्रुवम् ॥ ३ ॥

Pervading objects like forms, colours, etc., the mind appears to be exactly like them, just as (Molten) copper assumes the form of a mould when poured into it. [ Chapter 14 – Verse 3]

व्यञ्जको वा यथालोको व्यङ्ग्यस्याकारतामियात् ।  
सर्वार्थव्यञ्जकत्वाद्धीरर्थाकारा प्रदृश्यते ॥ ४ ॥

Or, just as light, the revealers, assumes the forms of the objects revealed by it, so the intellect looks like all things inasmuch as it reveals them. [ Chapter 14 - Verse 4]

धीरेवार्थस्वरूपा हि पुंसा दृष्टा पुरापि च ।  
न चेत्स्वप्ने कथं पश्येत्स्मरतो वाऽऽकृतिः कुतः ॥ ५ ॥

It was the intellect in the forms of objects of knowledge that was seen before by the seer; how can he see them in dream or remember their forms, if that were not the case? [ Chapter 14 - Verse 5]

- Theory of Knowledge = Epistemology study – What is theory of knowledge what is error / ignorance – How they go away.

### Error:

- Sankhya / Buddhist explanation.

### We say :

- Your theory of error is erroneous.

### Cardinal principle here :

- If theory of knowledge is wrong / Foundation is wrong - Philosophy wrong.

## **Visishta Advaitin :**

- Theory of knowledge, If scale is not calibrated properly then all measurement wrong.
- Check scale before measurement.
- How does mind work as recorder in Jagrat as Video Cassette Player.

## **Example :**

- Creation of idol - Vighraha Drashtanta

## **Prakasha Drashtanta :**

- How light illumining object... Oft quoted verse by Vidyanaraya.

## **To create idol :**

- Melt copper - Melted copper = Drutha Tambaram.
- Has no shape of its own - That's why called liquid - With shape = Solid.
- Person can give any shape - Makes mould – Moosha - Pours melted.
- Metal into mould - Leaves it for some time, Cools down to become solid.
- When it cools down it assumes shape of mould.
- Similarly mind is molten melted liquid Metal - When sense organs open, mind poured into world with sense organs.
- Nana Chitra Ghata...
- Jnanam = Pratibimba Sahita Antahkarana Yasyathu, Chakshu Radikaraka - Bahir Spandate...

- What's there in the world, so many moulds in each mind, Mind comes into contact with various moulds.
- Shabda / Sparsha / Rupa / Rasa / Gandha } Moosha
- Mind comes in contact with them and it Crystallises – Solidifies as it were.

### **Tad Tad Akara Vritti :**

- Mind assuming shape of its sense objects is called Vritti.
- (Shabda Moosha / Sparsha Moosha / Rupa Moosha / Rasa Moosha / Gandha Moosha) could be any one of 5 or All together.
- Once mind assumes Prapancha Akara – Sakshi illumines the Prapancha Karam Manaha.

### **Statement :**

- I Know a Pot = I Sakshi illumines the mind which has assumed a shape of pot Ghatakaram.
- If mind refuses to assume Ghatakara, I can never know pot - Went in front didn't smile.
- Mind not assumed my Akara because he is in Svapna / Or Smrithi – And we get upset.

### **Verse 3 : Meaning :**

- Liquid copper poured into mould assumes that image form.
- In the same formless mind, mind by itself Nirakaram / Nirvikalpam.
- Formless mind contacting objects is seen in that form.
- If mind doesn't assume that form I won't be able to see world.

## **If One Argues :**

- Sakshi sees world directly not via mind, Instead of world gives Shape and Mind Assumes form and Sakshi illumines.

## **Problem :**

- You will never sleep Sakshi will be permanently illumining world.
- Difference between example and mind, for liquid metal - Takes time to assume form / Crystallise - In the case of mind split second.
- 5 Recorders for 5 sense organs = Mind at lightning speed.

## **Verse 4 : Example :**

- For mind assuming form of object in Jagrat - Mind functioning as recorder in Jagrat.

## **Prakasha :**

- What is shape of light.
- Not வாழ்தண்டு light 'Tubelight' in villages.
- Light pervading room has no shape, Room has shape.
- Illuminator light assumes form of illumined object.
- Shapeless illuminator light assumes form / Shape of illumined object.
- Illuminator called Nirakara Vyanjarkaha ( NV)
- Illumined object is called Sakara Vyangyaya (SV).
- When Nirakara Vyanjarkaha = Comes in contact with Sakara Vyangyaya - Nirakara Vyanjarkaha - Assumes Vyangyakaram.

## Lecture 56

### Verse 4 :

#### In dream when I experience world – What happens?

- 1) I – Sakshi am illumining mind which has assumed form of Swapna Prapancha.
  - I illumine Prapancha(World) Karam Manaha.
  - To have Prapancha Sense organs should be operative.
  - Once sense organs shut, Prapancha - Not Available or Accessible to me.
  - Swapna Prapancha = Prapancha Karam Manaha only.
- 2) I See world = I – Sakshi – Am illumining Prapanchakara Manaha.

#### 1<sup>st</sup> Step of Learning :

- Sannidhi Matrena Svarupa Chaitanyam.

#### 2<sup>nd</sup> Step :

- In Jagrat I am illumining Prapanchakara Manaha only.
- Same Phenomenon if same – Why call Swapna / Jagrat, if Event is same.
- Jagrat Manaha Prakashakamayam.

#### Why Both not called Waking?

#### Difference :

- 1) Jagrat Mind assumes Prapancha Akara because of am External world



Hetu / Nimittam / Cause for mind assuming Prapanchakara.



- Mind is functioning as Video Cassette Player.
- Bahya Prapancha Asti, Prapancha Karam Vritti....
- Mind has capacity to retain them as Vasana / Samskara – it has Storing capacity – Chittam Storage Room.
- In Svapna - Mind assumes Prapancha, Akara not from external world.
- Its triggered from stored Vasana.

### **Tattwa Bodha - Definition of Svapna :**

#### **Difference :**

- Reason for Prapancha Akara is different, Prapancha Akaram Manaha is same.
- External / Internal causes - Only different, Hetau Bedaha - Natu Svarupaha.

### **How external world helps in Making mind Prapanchakaram?**

#### **Example : Verse 3 :**

- Mould copper helps in Vighraha Akara Prapti of Molten metal.
- Similarly external world sense like mould in giving shape to mind.
- Shape we call as Vritti, Akara need not be of form Only(Mahar)
- Shabda / Gandha / Rasa / Sparsha Akara no form / Shape.
- It's a thought which resembles Gandha.
- All 5 Vrittis put together = Prapanchakara Vritti.

#### **Verse 4 : 2<sup>nd</sup> Example :**

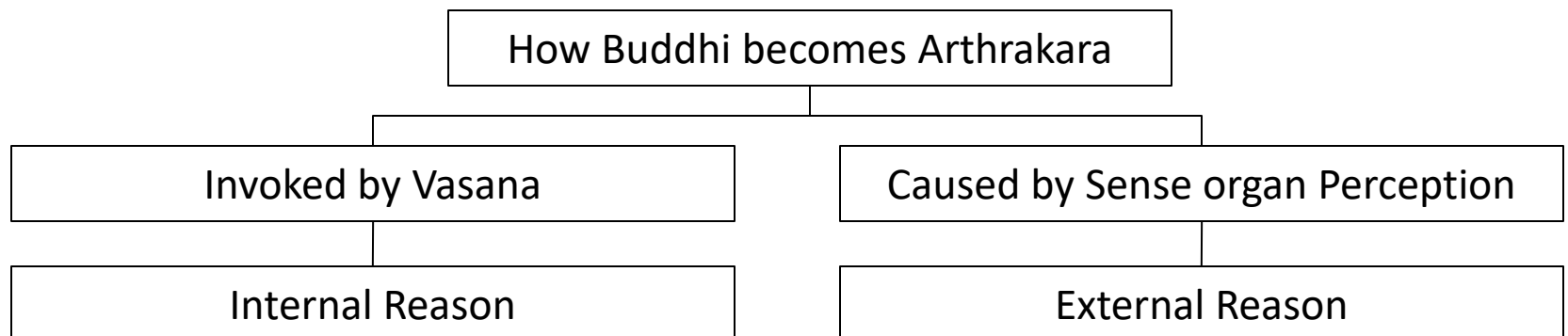
- Formless light Prakashaha assumes form of Objects which it comes in contact with.

Nirvikara	Yanjana	Prakashaha
Formless	Illumining	Light

- Yangya Akaram Prapnoti...
- Assumes form of illumined object, light by itself Nirvikara - When it touches hand it seems to have form of hand.
- See light only in hand not other faces.

### Sloka :

- Illuminating light assumes form of illumined object, similarly Formless mind.
- If it has its own form - All the time will be seeing pot everywhere / Ring Akara everywhere.
- When Vasana doesn't function and sense organs don't function, sleep.
- Possible because mind by itself Nirakara.
- Svataha Nirvikalpa Artah Karana assumes form of object.



## What is difference between light and Buddhi?

Light	Dhi
<ul style="list-style-type: none"><li>- Has limitation can illumine only Rupa / form - Not Shabda / Sparsha / Rasa / Gandha</li><li>- To Hear can't Switch on light To Smell can't Switch on light To taste can't Switch on light</li></ul>	<ul style="list-style-type: none"><li>- Unique light which can illumine Rupa / Rasa / Gandha / Sparsha / Shabda</li></ul>

- Sarva Vishaya Vyandha Kayat vat

Pancha Vishaya Vyandha kayat vat, Buddhi Versatile – Assumes all forms.

### 5 / 50 – Conclusion :

- In Waking when i see world i see world Akaram Manaha only illumining Prapancha Karam only.
- I Sakshi am illumining Prapanchakara Manaha alone in Jagrat.

## Why Shankara insists this?

### Reason :

- If mind doesn't assume Prapanchakara in Jagrat then no recording taking place - No Video Cassette Player... no recognition.
- Then Vasana / Samskara can't be formed, then Swapna can't take place.
- In Swapna Bahya Prapancha not available.

- only from recorded memory / Vasana - Svapna comes.
- I am seeing world = I Sakshi illumine world Akaram Manaha.
- Suppose Mind doesn't assume Prapancha Akara in Jagrat, then how can one experience Svapna.
- Also Smrithi / Memory can't take place.

## Memory : Recollection :

Collection	Recollection
Darshanam	Smaranams

## 6) Important Sloka :

- 2 Fold illumination in every experience / perception / Drishti.

## Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।  
 तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुध्यत स एव तदभवत्,  
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्तृषिर्वाग्देवः प्रतिपेदे,  
 अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहम् ब्रह्मास्मीति,  
 स इदं सर्वम् भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;  
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद,  
 यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः पशवो मनुष्यम् भुञ्ज्युः,  
 एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानोऽप्रियम् भवति,  
 किं बहुषु? तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
 tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
 sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām;  
 taddhaitatpaśyannṛṣirvāmadevaḥ pratipede,  
 aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,  
 aham brahmāsmīti, sa idaṁ sarvam bhavati,  
 tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;  
 atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,  
 na sa veda, yathā paśurevam sa devānām |  
 yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh,  
 evamekaikaḥ puruṣo devān bhunakti; ekasminneva  
 paśāvādīyamāne'priyam bhavati, kiṁ bahuṣu?  
 tasmādeṣāṁ tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- a) When mind Assumes form of object, Object is Cognised / known.
  - If mind doesn't Assume form of Object, that object is not known - Blank look, I did not register that... Process / Action / Temporary / belongs to mind Ahamkara.
  - Illumination belongs to mind / illumines Bahya Prapancha / Anitya Prakasha / Darshana.
- b) Sakshi – illumines mind because of mere presence, not a process / Action... Sannidi Matrena...
  - 2 Events take place Simultaneously,
  - Sakshi's illumination of mind, Minds illumination of world, no order in illumination...
  - Sakshi illumination of mind is permanent, mind illumines world one after other.
  - See you / Him... Hear one word / Next...

Minds illumination – Status capacity	Sakshis illumination Status
1) Anityam 2) Karana Prakasha 3) Called : Vyanjakatvam 4) Bahya Prapancha Savikara - Savikalpa 5) Process 6) Mind assumes form of object	1) Nityam 2) Akrama / Yugapath Prakasha 3) Called Drashtrutvam 4) Antara Manaha Nirvikara Nirvikalpa 5) Sannidi Matrena 6) Mind reflects ‘Consciousness’ of Sakshi and Reflection causes objects to be known - Drishter Drishta - Manter Mantah

- Mind’s illumining capacity is its faculty, Faculty of Awarding form of object.
- Illumines... assumes form of object, Mind’s illumination involves change / Modifications.
- Sakshi also illumines mind not actions, Its pervasion of mind is called illumination.
- Pervasion of mind and Thoughts as everything is rising.
- Pervasion called illumination / Formation of reflection or Chidabasa.
- As thoughts arise, all pervading ‘Consciousness’ gives reflection.
- Formation of reflection is called illumination  
Formation of reflection is not action of Sakshi
- Its all the time - All pervading, Reflections come with mirror.

- Sun called Diwakaraha - Creator of day / Sun not doing action of producing day.
- Earth is rotating - One side faces Sun, Action belongs to Earth but we say Sun created day.
- Like Madras வந்தாச்சு
- Drinking water / Running nose.
- In Mind Vritti comes / Goes - No reflection all happening in mind.
- Atma gets title Sakshi Prakashaha - Formation of Chidabasa / Pratibimba.

Minds illumination of world	Sakshi illumination of Mind
Secondary Ahamkara Prakashaka	Primary Sakshi Prakashakan

Verse 6 :

व्यञ्जकत्वं तदेवास्था रूपाद्याकारदृश्यता ।  
द्रष्टृत्वं च दृशेस्तद्व्याप्तिः स्याद्विद्य उद्भवे ॥ ६ ॥

That intellect is seen in the forms of objects of knowledge is what is meant by saying that it reveals them. The self is said to witness the modifications of the intellect as it pervades them whenever they arise. [ Chapter 14 – Verse 6]

- My mind illumines - My world of objects.
- Your mind illumine - Your world of objects.
- Objects many, illumining minds many, illumining Ahamkaras many (As many living beings)
- Illumining Sakshi one.
- Ant illumines sweet in room, Own world - Many illumined objects, Many illuminators<sup>16</sup>

- Each mind - One Sakshi... Exactly wrong - Correct Thappu!!

### **Illumining Sakshi Ekaha :**

- One Chaitanyam illumines all mind, because it has no location limitation therefore One.
- I am here - Chaitanya must be located here, Location w.r.t. Body / Mind - I am here.

### **Sakshi = Location less :**

- Unlocated awareness - Ahamkara located, Anvaya Vyatirikte is proof.

### **Jagrat / Svapna :**

- Ahamkara functioning - Have Desha / Kala
- I have sense of location.
- In Sushupti Ahamkara Passive / Resolved mind – Secondary illuminator is not functioning and primary illuminator is functioning.
- At that time I have no sense of location.
- In Sushupti never say I am here, Sushuptou Na Deshaha / Kalaha – Na Parichadaha...

### **Katho Upanishad :**

आसीनो दूरं व्रजति शयानो याति सर्वतः ।  
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

āsīno dūraṃ vrajati śayāno yāti sarvataḥ |  
kastaṃ madāmadam devaṃ madanyo jñātumarhati || 21 ||

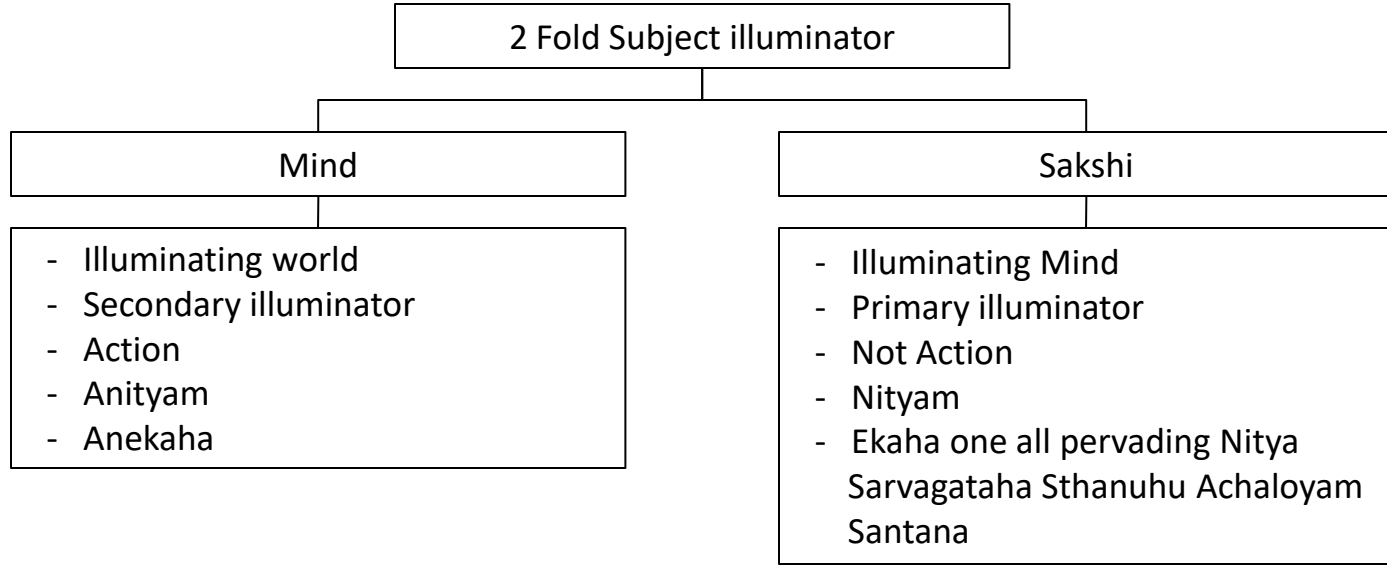
Sitting he travels far; lying he goes everywhere, who else, therefore, save myself is able to comprehend the god, who rejoices and rejoices not? [ 1 – 2 – 21 ]



- Ahamkara Sati... Paricheda Bavaha, Ahamkara Abave... Paricheda Abave
- Tasmāt Ahamkara Eva Parichedasya Karanam.
- Therefore I – Sakshi am Nitya Sarvagathaha, Sthanuhu Achaloyam Santanaha...

## Lecture 57

Verse 1 – 6 :



Gita :

अच्छेदोऽयमदाह्योऽयमक्लेदोऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [ Chapter 2 – Verse 24 ]

Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।  
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।  
karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

Sakshi	Mind
All pervading / One / Unlocated	Many / Limited / Located

- Mind and borrowed 'Consciousness' = Ahamkara, Prove by Anvaya – Vyatireka.

- Yet Sat Va, tat Satvatvam  
Yat Abave Tad Abavaha  
Tatu Tasya Karanam
- } Law

Add Sugar	No Sugar	} Sugar Causes Sweetness
<ul style="list-style-type: none"> <li>- Milk Sweet</li> <li>- Sugar Sattva</li> <li>- Sugar Abava</li> </ul>	<ul style="list-style-type: none"> <li>- Milk not Sweet</li> <li>- Sweetness Sattva</li> <li>- Sweet Abava</li> </ul>	

### Therefore Sweet Sweetasya Karana :

- Ahamkara Satve Paricheda Satvam, Jagrat / Svapnayo.
- Sushuptav Ahamkara Abave, Paricheda Abavaha
- Tasmata Ahamkara Eva Parichedasya Karana Manaha.
- Atma = Sarva Buta Atma, Aham Sarva Butatma.

## Gita :

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

He who is devoted to the path-of-action, whose mind is quite pure, who has conquered the self, who has subdued his senses, who realises his self as the self in all beings, though acting, is not tainted. [ Chapter 5 - Verse 7]

### 1<sup>st</sup> Stage :

- Discover I am Atma behind this Body / Mind.

### 2<sup>nd</sup> Stage :

- I am Atma behind all bodies and minds, Sarvabut Atma Butatma.

### Verse Meaning :

- All minds obtaining in all bodies are illumined by Me → Sakshi Chaitanya / Paramartika not Ahamkara I / Secondary illuminator I
- Sarvaha Budhyante Prakeshayante Chinmatra Jyotisha Maya.
- Light in form of Consciousness – Jyotisham Api Jyotihi
- By Light of this light all this illumined, Therefore Aham Sarvasya Atma.
- I am Atma self of all – Original Atma = Self, Small self = Ahamkara.
- Based on this only we say Sarvagya... I alone illumine all the knowledge in all the minds.
- Indras / Chadras / Einstein's intellect / Jnana in all intellect.
- I am 'Consciousness' - Illumining all intellects / Vritti's / All types of knowledge.
- Sarvagya - Sarva Buddhi Sakshitvat - Therefore I am omniscient.
- Can't speak Chinese, I refers to Ahamkara.

**Chinese :**

- Question to Ahamkara I - This intellect is Alpicient! Sakshi Drishtya = Alpagyatvam.

**Verse 7 :**

चिन्मात्रज्योतिषा सर्वाः सर्वदेहेषु बुद्धयः ।  
मया यस्मात्प्रकाश्यन्ते सर्वस्यात्मा ततो ह्यहम् ॥ ७ ॥

I am the self of all as the intellects of all beings are illumined by me who am of the nature of the light of Consciousness only. [ Chapter 14 – Verse 7 ]

**Verse 8 :**

करणं कर्म कर्ता च क्रिया स्वप्ने फलं च धीः ।  
जाग्रत्येवं यतो दृष्टा द्रष्टा तस्मादतोऽन्यथा ॥ ८ ॥

It is the intellect that becomes the instrument, the object, the agent, actions and their results in dream. It is known to be so in the waking state also. The seer is. Therefore, different from the intellect(And its Objects) [ Chapter 14 – Verse 8 ]

- Sakshi – Ekaha / Sarvagata / Sarvagaya / Sarvatma.
- Sakshi is Sarva Vyavahara Ateeta Transcendental - Beyond transactions.
- Upanishad Expression is Avyavaharyam Adrastam.
- Presented in technical form and as dream example.
- All transactions require Accessories - Karanam without Karanam no transaction possible.
- Some benefiting must be there Subject / Object/ Instrument / Beneficiary – Place / locus of Transaction / Adhikarana Karakam... Without them no transactions.

**Class :**

- Who does it / Where / For whom etc... Details is Karanam.

- What is born out of Karanam is Kriya / Action.

### **Karana Janya Kriya :**

- Once action done - Result born - Phalam Kriya Janya Phalam.
- Karanam / Kriya / Phalam = World of transaction = world = Anatma = Samsara.
- Atma is none of these other than one of Karana's,
- Dismiss entire karma Kanda to come to Upanishad.

### **One Logic :**

- Karma Kanda deals with Phalam.
- Mumukshu interested in Atma other than Karma Kanda Phalam.

### **Jnana Vishaya - Karma Kanda Binna Atma :**

- In Dream transactions go on – Interactions between people.
- In Svapna Karma Kanda Phalam are there - i / Desha / Kala / People / There.
- Business – Kriya out of Business - Is there Phalam - Profit / because.
- All 3 Factors are mind alone, in Svapna Mind Assumes - Prapanchakara, Kriya Karaka Phala Akara.
- If i See taking Biksha... It is thought in Mind / Mouth / Rating / Full Phalam thought in Mind, Different from me.
- Anatma = Atma – Extend to waking also.

**Sloka :**

**In Svapna accessories :**

- Karakam (Instrument), karma – Object - Karta - subject.

**3 Together = Karakams :**

- Out of karaka – Action Karya born in action - Out of Kriya - Phalam born.
- In Svapna its Dhi - Ahamkara - Not Sakshi.

**Comical :**

- I illumine all transaction myself beyond all transactions.
- Jagrati Evam Drishta.
- In waking state also same story
- Anatma alone is playing role of Karma Khanda Phalam.
- Drashta - Sakshi - Primary illuminator is different from all 3 - Karma Kanda Phalam.
- Beyond all transactions - Transcendental not connected to anything.
- Na Datte Satya Chit Papam, Nacheiva Sukrutam Vibuhu
- Agyanena Navrutam Jnanam, Teha Muhyanti Jantavaha.

**Gita Exercise : Must do :**

- See all Sloka – See where Atma has no Karanam / No Kriya / No Phalam – Karma Kanda Phalam Nisheda Slokas.
- Only when you negate all 3 then you negate Anatma.

- Atma is within transaction
- Atma is beyond transaction, Transcendental.
- Atma not physically away.

### In English :

- Beyond Uttarkashi, Kailash Means Uttarkashi Physically Away.
- Atma inherent in all transactions.
- Important factor – At Same time beyond – Transcendent immanent and Transcendental – Inherent and beyond.

Antaryanitve	Asangaha
Immanent	Transcendental

- Avyavaharya.... Therefore Atma is Vyavahara Ateeta.

### Verse 9 :

बुद्ध्यादीनामनात्मत्वं हेयोपादेयरूपतः ।  
हानोपादानकर्तात्मा न त्याज्यो न च गृह्यते ॥ ९ ॥

As they are susceptible of appearance and disappearance, the intellect etc. Are not the self. The self is the cause of their appearance and disappearance and cannot be made to appear or disappear. [ Chapter 14 - Verse 9]

### Chapter 14 : Most important chapter of Upadesa Sahishri.

- I am Sakshi beyond transaction, beyond Pujas and Papam – Then why i do Pooja? / Go to temple?



I am Sakshi	I do Puja
- Paramartika	- Vyavaharikam - Slipped to another i

- Slipping from one i to another i is all problems in Vedanta.
- I Sakshi do not do Puja – Because i am Apani Padam – No Legs / Arms.
- If Atma has no Guna / Gender Male / Female - Why can't we also do Veidika karma - No lady gender therefore ladies ask.
- Karma means we have slipped down to Ahamkara - Which has Varna / Ashrama.
- Therefore don't mix up Vyavaharyam and Paramartika i .
- Sakshi can't do Puja / Doesn't require.

### What about Jnani Sakshi?

- Does for Loka Sangraha Me Vapi... Ajnani Ahamkara and Jnani Ahamkara(Should do Karma, Loka Sangraha)
- Vedanta / Vyavaharya confusions should never come because levels different.

### Example :

- Child late to school read - "Go slow" - Board outside school for different drivers.

## How karaka Kriya Phalam is Anatma? What is basis? Why not Atma ?

### Argument :

- What I can take / Give up is not me.
- Have / Upadesa Vishaya / Kartru Binnaha, like putting on and removing shawl - Therefore not shawl.
- I take action and Phalam / Give up action and Phalam Put on Ahamkara - Do all transactions.
- Keep aside Ahamkara - Give up all transactions
- I do daily - Jagrat / Svapna, Put on Ahamkara Kanchukam coat Says Naishkamya Siddhi.
- I give up Ahamkara in Svapiti - Coma / Samadhi / Pralayam – Phalam rejected.

### Therefore not me :

- Buddhi / Ahamkara - Not Atma because Heya / Upadeya Rupataha - Subject to acceptance / Rejection, appearance / Disappearance.
- For sometime should be without transaction, without rest can't continue journey.
- Therefore Sushupti natural... Its not conscious, will born action.
- Every one attains Moksha daily  
Goes to Brahman daily / Vyavahara Ateeta Atma }  
It gives us rest and goal for life.

### There is Vyavahara Ateeta Vastu :

- Therefore work for it. Sushupti shows possibility of Vyavahara Ateeta Advaitam.

## **Brahman... Said in Chandogyo Upanishad :**

- Daily person Tastes Moksha!!
- Moksham biscuit - Daily gives sleep
- We buy Dvaitam - Sleep not good

## **Dvaitam :**

- Heya / Upadeyam - Subject to Acceptance / Rejection - No Object of Acceptance and Rejection.

## **Law :**

- Rejector can't be Rejected, can reject / Escape from everyone in the world except yourself.
- If Problem from world / Madras - Can go to Rishikesh.
- If you are problem / Wherever you go problem = Samsara
  - You have no problem
  - You are the problem
- Problem is you - Solution is you.
- If I am problem - No way out.
- Can't reject Myself - Hano Upadana Atma Na Grihyate
- Therefore Atmas title - Aheyam Anupadyeyam.
- Vishnu Sahasranam - One name Anupadyeyam.

## Verse 10 :

सबाह्याभ्यन्तरे शुद्धे प्रज्ञानैकरसे घने ।  
बाह्यमाभ्यन्तरं चान्यत्कथं हेयं प्रकल्प्यते ॥ १० ॥

How can an interior, an exterior or any other thing be attributed to the self which comprises the interior and exterior, is pure and of the nature of homogeneous consciousness? [ Chapter 14 - Verse 10]

Sakshi	Ahamkara	} 1 <sup>st</sup> Jump
<ul style="list-style-type: none"><li>- One</li><li>- Drk</li><li>- Subject</li></ul>	<ul style="list-style-type: none"><li>- Many</li><li>- Drishya</li><li>- Object</li></ul>	

- Atma is different from Anatma.
- There is 2 - Duality - Atma /Anatma... One Chetanam / 2<sup>nd</sup> Achetana.

## Advaitam Bayam Bavati :

- Samsara doesn't seize - Mortality won't go away.

## 2<sup>nd</sup> stage :

- No Anatma at all, different from Atma.
- Don't say No Anatma and stop.
- Experientially Anatma is there,
- Really / Factually - No Anatma separate from Atma.
- World is Mithya - As opposed to Satyam.
- Mithya experientially available factually not there.

## Panchadasi :

- Mithya - Which appears but really not there.
- Experience - Pot / Desk Use word - Desk /pot - Nama / Rupa / Function, No desk other than wood.
- Wood / Desk = 2 Names
- Substance - One normally 2 Names = 2 substances Clay and Clip.
- As many names, so many substances.

## Unique :

- 2 Names - Satyam - One - Another Mithya... One has independent existence - Another is dependent.
- Similarly Atma - Anatma - 2 words but substance One.
- Because one is Satyam - Independently existent.
- Another Mithya – Dependently Existent / Unfactually existent.
  - Drk - Drishya - 1<sup>st</sup> stage
  - Satyam - Mithya - 2<sup>nd</sup> stage

} Understanding Creation / me!

## Lecture 58

**1) Atma beyond transaction – Creation = All Transaction consist of Kriya / Karakam / Phalam.**

**Kriya :**

- Action born out of Karakam

**Karaka :**

- Accessories of Actions

**Phalam :**

- Born out of Action - Kriya Janya Phalam.

**2) Mind =Ahamkara along with borrowed 'Consciousness'**

- Mind falls within Karaka Kriya Phalam - 3 Within transaction only.
- Mind / Ahamkara - Not Kriya  
- Not Phalam.
- It is Kartrutva Karanam within transaction / Vyavahara - Atma different from 3 fold Anatma Kriya / Karaka / Phala Rupam - Vyatirikta Atma.
- If Atma is accepted and Atma is different from Anatma then problem of Dvaitam.
- If Dvaitam accepted, no Poornatvam / No Moksha.
- Until now accepted Anatma for sake of teaching Negation of Anatma.

## Where is Anatma in the Atma?

- No Anatma at all - Different from Atma.
- No Anatma doesn't mean denial of Anatma Experience.
- Experientially Anatma Available, no Anatma really or factually.

Positive Language	Negative Language
<ul style="list-style-type: none"><li>- Anatma is Mithya</li><li>- Seemingly intelligent</li></ul>	<ul style="list-style-type: none"><li>- Really there is no Anatma</li><li>- Not intelligent</li></ul>

## How can any other Anatma thing be imagined in Atma?

- Either inside / outside Atma?
- Similarly Heyam / Upadana Anatma.
- Any Anatma to be accepted / Rejected No 2<sup>nd</sup> thing, Therefore nothing Heyam / Upadeyam.

## What type of Atma?

- Sa Bahya Sa Antare Divyoyap Purushaha Sa Bahyantare - Yajaha.

## Quoted often by Shankara :

- Sa Bahyantara Atma called Sabyantar – Atmani.
- That which pervades inside and outside, Bahyena / Antaryena.
- Inside and Outside there is Atma alone No place for Anatma.
- Put kerchief to reserve all seats in a bus.

## Shuddhe :

- Without any other than Atma.

## Sharira Traya Rahitaha :

- Agyana Rahita / Prapancha Rahitaha / Maya Rahita - Nish Prapancha shudder.
- Pragyanena Eka Rase - Uniform 'Consciousness'

## Without Any - 2 World

- Without Advaita - Moksha can't come.
- Crucial verse for completing teaching, Atma - Anatma Viveka over.

## Verse 11 :

य आत्मा नेतिनेतीति परापोहेन शेषितः ।  
स चेद्ब्रह्मविदात्मैष्ठो यतेतातः परं कथम् ॥ ११ ॥

Why should a knower of Brahman make anymore effort if the self which is left over by negating the Non-self according to the Sruti, 'Not this, not this' is considered to be his self? [ Chapter 14 - Verse 11]

## Verse 11 – 40 :

- Establishing Naishkarmya Siddhi for Jnani.
- Jnani has nothing to do after Jnanam

## Gita :

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [ Chapter 3 – Verse 18 ]



- Nothing compulsory to do - May choose to do - Not bound.
- Laukika or Shastriya karma - Only when Naishkarmyam is established, Sanyasa validated.
- As long as karma is integral, part person has to continue Grahasta.

### **Vedanta :**

- What we see every time - Is not there
- What we never see any time - Is alone there.
- Never seen Atma is there.
- Seen world is not there, Therefore we can't follow or swallow Vedanta.

### **Brihadaranyaka Upanishad :**

- Para Apohena Atma Seshita...
- Atma is left behind as remainder as Shakti - After negating 5 Koshas / 3 Sharira... Sarva Nisheda Avantaram.
- Nisheda Avid Rupena – Atma Avaseshitam Para Apohaha = Anatma Nisheda.
- Entire Anatma negated by not this / Not this Nedam / Nedam.
- Negate Karkara Karya Prapancha Nisheda...

### **Murtha / Amurtha Prapancha following Accomplished by Neti Neti :**

#### **1) Proves Mithyatvam of word**

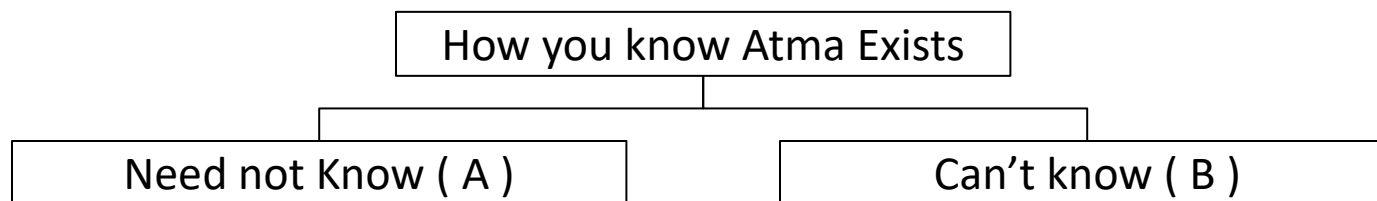
- What's negated has to be Mithya alone, because what's existent can't be negated.
- Because its existent - Can't negate
- Non existent need not be negated because nonexistent.

## What's Negated?

- Not an existent category, Not an nonexistent category.
- Seemingly existent alone negated, world is seemingly existent.
- Smrti uses Neti Neti, idea presented as Mithya.
- Vitutaha / Mithya coined by us, Jagan Mithyatva Nischayaha.

## 2) In Neti Neti – It Stops – Negates Universe :

- Doesn't positively show Atma – Not Available for words and thoughts.
- Therefore Upanishad can't show positively Atma not Available for words and thoughts.
- Therefore Upanishad can't show Atma.
- When Karaka Kriya Phalam negated Upto Ahamkara, is negated, what is left out is Atma.
- Mounam Vakhyana – W.r.t Atma Sruti Speaks Upto negation of Anatma / Ahamkara.



- When you Attempt to know, you come to field of Pramanam / Prameyam / Pramata.
- Ahamkara has come in field of Transaction, you deny Atma, therefore can't know.

## Need not Know :

- Evident even before Pramana Vyapara – All the time, it is Self Evident / Self Existent.<sup>135</sup>

- Svanubhut Eka Mamaya Sucham Atma beyond transaction?? Transcendental.

### Is it intended to be the very self of Jnani ?

- Brahmavith - Means wise man.
- Brahmavidaha Atma - I am beyond all transactions - Nothing to be done.
- Beyond all Vyavahara - How can there be struggle in life.
- Nothing to accomplish, All accomplishments within Vyavahara.

### Verse 12 :

अशनायाद्यतिक्रान्तं ब्रह्मैवास्मि निरन्तरम् ।  
कार्यवान्स्यां कथं चाहं विमृशेदेवमजसा ॥ १२ ॥

One should rightly think thus: i am all-pervading Brahman beyond hunger etc.; How can i have actions? [ Chapter 14 – Verse 12 ]

### Why struggle after Jnanam?

- During Sravanam, we are receiving Jnanam clearly.
- I am Vyavahara Ateeta - Primary illuminator Asmi, with Chapels outside class = I step down from Sakshi to Ahamkara.
- Not become Surya Gandhi flower in “Mananam” Ahamkara produces tears.
- Ahamkara / Sakshyam - One of the roles I play, Ahamkara - General should be reversed.
- I am Sakshi - Should be primary - Wearing Ahamkara Kanchuka for transaction.
- Reversed in priority only through ‘Nididhyasanam’ to Internets / Make knowledge.
- Spontaneous... Sparsham / Jigvan / Shrunvan / Ashnan / Gachan.

- Dwell upon teaching correctly through ‘Nididhyasanam’ / Vedanta ‘Mananam’
- ‘Mananam’ only meant for spontaneity of knowledge gained through Sravanam.
- Mananam - Not Meant for experience because experience is Anatma.
- ‘Mananam’ – Not for Moksha Because its my nature...
- Its for Availability of teaching, Spontaneously during difficult transaction.

### What type of ‘Nididhyasanam’

- Aham Braheiva Asmi - Sample ‘Mananam’.
- Nirantanam / Sarvagatam, Sajatiya / Vijatiya / Svagata Bheda Rahita Atma.



- I am free of 6 Fold Affliction Atteeta...

### Therefore why Struggle :

Doing with Pressure	Doing for Pleasure
Samsara	Moksha

## Beggar becomes rich :

- Once in a while reminds himself of golden days.
- Therefore keeps bowl / Etc dress
- Puts this dress but inside knows Richest
- For hobby begging ignores Criticisms / Provocations - Because of you I become equal to god.

## 7 Chapter Gita : I see everyone - No one sees me

वेदाहं समतीतानि वर्तमानानि चार्जुन।  
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७.२६ ॥

I know, O Arjuna, the beings of the past, present and the future, but no one knows me. [ Chapter 7 – Verse 26 ]

## Definition of Bhagawan :

- One who sees all – No one sees him, condition of beggar – He sees all – Nobody sees him.
- Many ignore / Insult / give money... What type of reaction will he have...
- He is Richest Jnani - Action exactly like that of beggar.
- He knows – Why should I work for completeness / Poornatvam.
- Poornaha / Success / insult makes no difference.
- Atma need not become Poornaha, Primary illuminator cannot become Poorna - Already Poorna...
- Ahamkara Secondary illuminator cant become Poornaha - Who is going to be Poornaha.

Need not	Cannot
Atma	Ahamkara

- Possible can't be goal – Basic / Fundamental biggest mistake.
- Keeping fulfilment as goal - Shanti /Fulfilment / Security - Should not be goal.
- Jnani knows I am Poornaha, As Ahamkara - Learn new things / Establish Ashrama - Don't expect Poornatvam and work = Leela / sport with expectation of Poornatvam – Struggle.
- Work remains same, struggle because of worry expectation.
- Leela because of no expectation or right attitude, never postpone Moksha.
- If Moksha is an event then its struggle.

**Verse 13 :**

**पारगस्तु यथा नद्यास्तत्स्थः पारं यियासति ।  
आत्मज्ञश्चेत्तथा कार्यं कर्तुमन्यदिहेच्छति ॥ १३ ॥**

A knower of the self will wish to perform actions if one who has reached the other bank of a river wish to reach that bank while there. [ Chapter 14 - Verse 13 ]

**Jnani – Waiting for Moksha is Wrong idea :**

- Know and be free
- Don't Know – Not free, Know and waiting for Moksha / More camps I should come is foolishness.

### Example :

- Person struggling in river... Rocks / Wants to come to shore.
- Guru lifts out of river and puts him on shore.
- Person says - He wants to reach shore.
- I understand I am on shore.
- If I am on shore I can't seek shore.
- Similarly If I know my nature, Shanti, I will never seek Shanti.
- If I know and I seek it is not Jnanam but Jnana Abasaka....

## Lecture 59

### Verse 11 – Onwards :

- Atma Jnanam is Naishkarmyam... And Naishkarmyam is Jeevan Mukti.
- Jeevan Mukti means I should not have pressure to do something.
- I may choose to do / To avoid / No inner pressure - Have to do... Without doing I will be unhappy...
- If pressure, mental condition is there, then it is bondage.
- Doing out of choice is game / Sport Jeevan Mukta - May teach / Write / Matas / Gurukulam / Not binding action - Not out of pressure.
- Pressure comes from incomplete self - Incomplete self has Kama – Kama Pressurise person... Go there / Buy / Sell.

Hanam	Upadanam
Getting	Getting Rid

- Atma Jnani will not try to accomplish anything by Hanam and Upadanam.

Jnani	Wants to do this and That
- I am ever comfortable	- Contradiction - Means in Present condition I am not comfortable

- Aham Svataha... Svasmin Svarupe Poornaha... Shante Iti Tishtati - Iti Svasthaha.
- Jnanam and craving to do something is contradiction.



### **Example :**

- Person in river... Reached shore / Remaining in shore... desires to reach shore... Its a contradiction – Impossible.
- If I am Jnani, I am on shore of Trupti / Svastaha - I should not look forward to something eagerly.
- I may choose to do that but am not very particular.
- One who knows self.... Wants to do something else....

### **Psychology :**

- When we do action, I am trying to change me.
- “ I “ First person...

### **Marry struggle - Before marriage :**

- Bachelor I

### **After Marriage :**

- Struggle to convert to Householder I - My conclusion – Children... for sake of converting 'I'.
- Tampering with miserable I to Swastha 'I'
- All karmas to change Aswastha 'I' to Swastha I... Apoorna I to Trupta I
- Struggle presupposes Apoornatvam... things to do.
- Atma Jnanam means Poornatvam, Karma Presupposes Apoornatvam.
- How can Jnana and pressure born karma co exist.

## Verse 14 :

आत्मज्ञस्यापि यस्य स्याद्ब्रह्मोपादानता यदि ।  
न मोक्षार्हः स विज्ञेयो ब्रह्मोऽसौ ब्रह्मणा ध्रुवम् ॥ १४ ॥

A (So-called) knower of the self having the ideas of acceptance and rejection should be regarded as not fit for liberation, but must be considered to be certainly rejected by Brahman. [ Chapter 14 - Verse 14 ]

- I am Jnani and do lot of things.
- Then not Jnani... who deserves Moksha...
- Only lip service Jnana Abhasa... Verbal - Not from heart...
- Things to do = Pressure from mind = Dissatisfaction at present = Philosophical disease.
- I have to go / I go – Different... things to be given up and Acquired - Getting / Getting rid.
- I choose to build Ashrama Vs I need to build Ashrama... Internal feverishness... Not assimilated Jnanam - Vanthithi = Process - Vantha = object.
- Brahman thought he is going to merge into me no Ashrama Worry.
- Brahman = will spit him out / Rejected by Brahmatam Paradata...
- Saying Aham Brahmasmi and Going - No use.

## Verse 15 :

सादित्यं हि जगत्प्राणस्तस्मान्नाहर्निशैव वा ।  
प्राणज्ञस्यापि न स्यातां कुतो ब्रह्मविदोऽद्वये ॥ १५ ॥

Even for a knower of Prana the world with the sun is Prana and, therefore, there is no day or night for him; how then can they be for a knower of Brahman in which there is no duality? [ Chapter 14 – Verse 15 ]

- Jnani has no duties – Nistrigunya Vedaha... No Vidhi / No Nisheda...

**Gita :**

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

For him there is here no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [ Chapter 3 – Verse 18 ]

**Grahasta Jnani :**

- Bound by Vyavahara duty, Does Nitya Naimitta karma...
- Many karmas based on sunrise / Sunset... Jnani Drishti... no sunrise / Sunset.

**Logic :**

- Can't be there all over the world - Not in sun.
- Astrologers on moon - Lost moonrise.
- I am Surya - Free from sunrise / sunset... I am everything / Whole creation / Aham Eva Sarvam.
- Karma meant for material / Spiritual result...
- Jnani not interested in both, Mumukshutvam.
- Destiny is Moksha because he is already Mukta - No karma required, Because he does not want benefit of karma.
- Self effulgent - Atma is real sun... All the time shining in Hridayakasha Sadabhati Nirantaram.

## Therefore no sunrise..

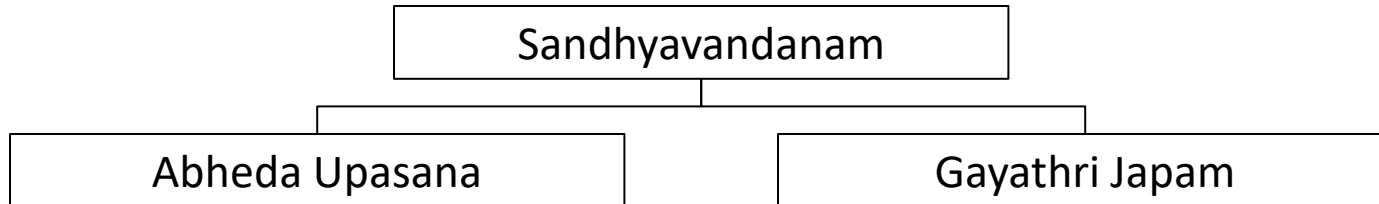
- Don't do rituals because i have 2 Types of Simultaneous Asakhanou... தீட்டு.. Birth and Death....

## My Original Mother :

- Moha – Avidya / Ignorance / Delusion – All born Because of Ignorance.
- Jnani has no Mother... This is Original Sin... Moham has gone... Jnanam son is born – Another தீட்டு.
- Rituals negated for Jnani because Jnanam is identical with sun and sun has no sunrise.
- This is true of Hiranyagarbha – Upasaka Samashti Devata...
- Aham Graha Upasana... I am 'Hiranyagarbha' Surya Devata... included in 'Hiranyagarbha'.

## Therefore Jnani has no Karma :

- Hiranyagarbha = Universe... Which includes Sun also Abheda Upasana... important Aspect of Sandhyavandanam.... 2 Amsha...



- Asou Adityo Brahma... 'Hiranyagarbha' – Braheiva Aham Asmi... Upasana Rupa Aikyam.
- No day in Nondual Brahman – Therefore no karma.

## Verse 16 :

न स्मरत्यात्मनो ह्यात्मा विस्मरेद्वाप्यलुप्तचित् ।  
मनोऽपि स्मरतीत्येतज्ज्ञानमज्ञानहेतुजम् ॥ १६ ॥

The self whose consciousness never ceases to exist neither remembers nor forgets itself. That the mind remembers the self is also a knowledge caused by ignorance. [ Chapter 14 – Verse 16 ]

- Jnani has duty of 'Mananam' / Dhyanam.

### Who will meditate on whom ?

- What is to be meditated upon ? Nirgunam Brahman? Atma Dhyanam?

#### Question

Does Atma meditate upon Atma

Primary illuminator

- Atma can't think of Atma because Atma forgetting Atma is not there
- Atma remembering Atma is not there because Atma is ever Evident as Aham

Does mind meditate upon Atma

Secondary illuminator?

- Atma is never Objectifiable for Mind
- Yatho Vacho Nivartante Aprapya Manasa Saha
- Natatru Chakshur Gachati Na Vak Gachhati Na Manaha
- Neither mind can think of Atma or Atma can think of Atma

## Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vaco nivartante aprapya manasa saha I  
anandam brahmano vidvan na bibheti kutascaneti II 1 II

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything.  
[II – IX – 1]

## Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्यो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad vidad aatho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [ Chapter 1 – Verse 1 ]

## No Atma Dhyanam duty is there :

- No Atma Dhyanam is Atma Dhyanam.
- All thinking and Forgetting takes place, because of ever evident Atma alone.
- Seer of thoughts - And world is Dhyanam.
- Atma doesn't remember itself  
Atma can't forget itself also
- Atma Jnanam takes place in Samadhi is prevalent notion.
- When intellectual activity stops and they describe a state.

- No Jagrat / Swapna / Sushupti... It is Turiya state - Atma - Will take over and know itself...
- Atma knows itself at a particular time - Mystic experience...

### Against Shastra and Logic :

- If Atma is to be known only in that state, means only in that state its known and in other states it is covered.

### Sruti :

- Atma is self Evident as Aham Eternally.
- Whatever is self evident is ever evident.
- Most important realisation in Jagrat / Swapna /Sushupti... Whatever is self evident is ever evident.
- It doesn't require state at all to reveal.

### Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api  
Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa |  
Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions. the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 7 ]

## Doesn't require Samadhi... 4<sup>th</sup> state to know itself.

- 3 states enough to get Jnanam, Mind has capacity to go to Samadhi and drop all actions.
- Samadhi state not required for Atma Jnanam.
- In Samadhi - Atma Jnanam can't take place because instrument of knowing is not functioning in that state.
- Jnanam not in Sushupti / Svapna... only in Jagrat through Gurus Sravanam.
- Atma is ever evident as Aham - Atma is unbroken awareness.
- Mind meditating on Atma is born out of ignorance of Shastra...
- Atma is evident in every knowledge.
- Atma doesn't require separate thinking process - No particular experience required to reveal Atma... its available in all experiences.
- Born out of ignorance... No 'Mananam' for Jnani...
- Ajnani helplessly does Karma...

### Example :

- Birla gave Blank Cheque to Gandhi – Knew he will not misuse... We will make him **மெய்யுடைய**; No Vidhi / Nisheda...
- His life style model for Vidhi / Nisheda.



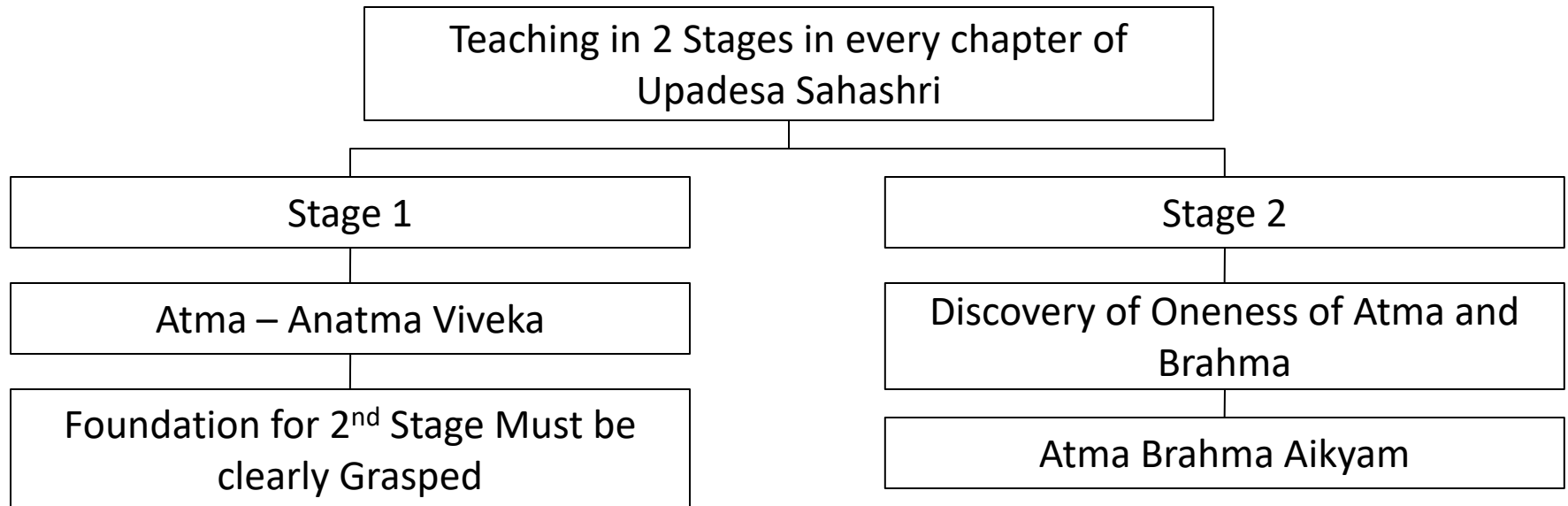
## Lecture 60 : New Camp

### 1) Upadesa Sahasri :

Prose	Poetry
Gadhya Bhaga	Padya Bhaga – 19 Chapter – 230 Verse – Biggest Chapter

- Upadesa not Advice / Initiation but teaching of Up.

### Chapter 14 – Summary of 16 Verses :



- Atma identity / Oneness of Brahman can be appreciated only if Atma is separated from Anatma.
- Atma Rahita Anatma alone is Brahma Abinnaha.
- Anatma - Mishruta Atma is never identical with Brahman.

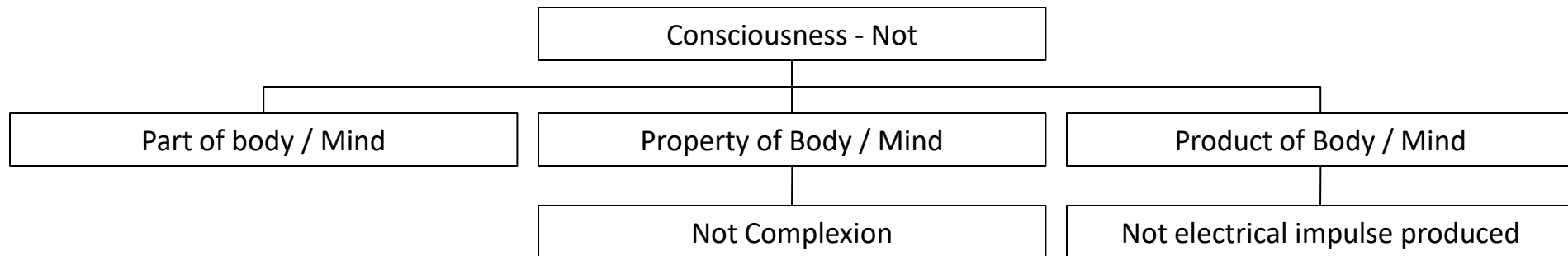
- After separating Atma from Anatma... Brahman Aikyam will be seen as valid.
- 2 Parts emphasised in all chapters and Benefits of teaching Jeevan Mukti and Videha Mukti... Essence of Up / Gita / Upanishad.

### **Nature of Atma :**

- Chaitanyam / Chit Svarupa Atma
- Jnana Svarupa Atma... Consciousness – Not part of body, intimately Appreciated along with body.

### **Body is conscious :**

- ‘Consciousness’ is distinct from body, not property of body like Height / weight
- Consciousness - Not complexion or property of Brain.
- Not product of body - Not Produced by Brain, some think electrical activity is consciousness.

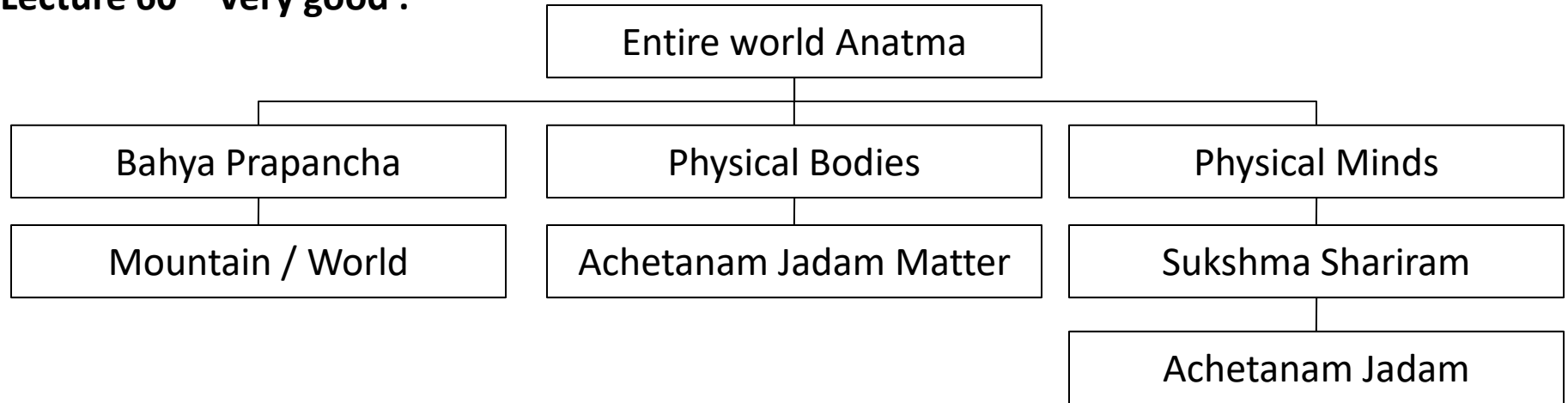


- Its a distinct entity which pervades / enlivens body - Makes body conscious.
- Light pervading hand - When hand moves, light seems to move - Intimate with hand - Light not part of hand.

- In dark room also, Hand should be bright if it is part of hand Light not product where you go it should illumine.
- Light intimately pervades hand and makes it luminous and perceptible.
- Similarly 'Consciousness' is a distinct entity.
- After destruction of hand, light survives because light not part of hand.
- Light survives disappearance of hand, Atma Tattvam continues to exist after destruction of body.
- Aham is Nitya Chaitanya Svarupam, Light illumines Pen / Book / Hand / Mike...
- Illumined objects many / Pervaded objects many - Light one.
- 'Consciousness' pervades countless bodies - Made sentient by pervasion of 'Consciousness'.
- Pervading bodies countless - Pervading Consciousness Ekaha / Sarvagataha.
- Nitya Sarvagatah Sthanuhu, Achalam, Sanatana... Nitya Sarvagatah Chaitanya Atma is nature of Consciousness.
- Everything else other than Atma is Anatma
  - Nitya = Not bound by time.
  - Sarvagatam = Not Bound by Space
- Deha / Kala Teeta Atma, Entire Anatma is Jada / Achetana Svarupa – Anatma = Achit / Agyanam Jada Svarupam.

## Entire Jada Anatma = 3

### Lecture 60 – Very good :



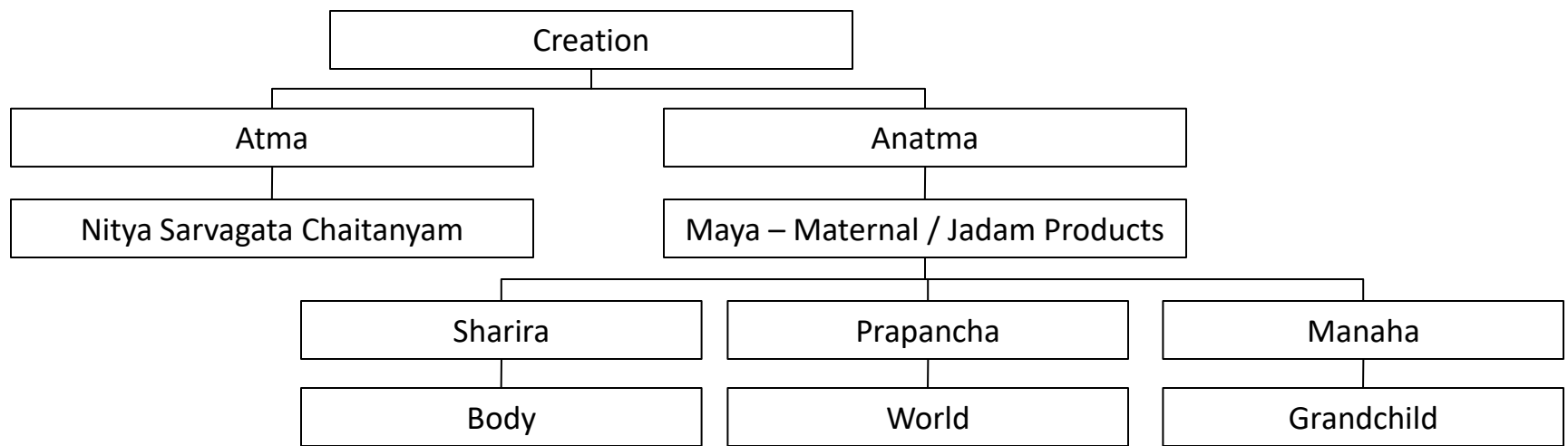
- All 3 Achetanam / chit / Synonymous product of matter principle.
- Called Maya which has evolved to become Jada Prapancha / Shariram / Manaha....

### In Between inter Mediary Step :

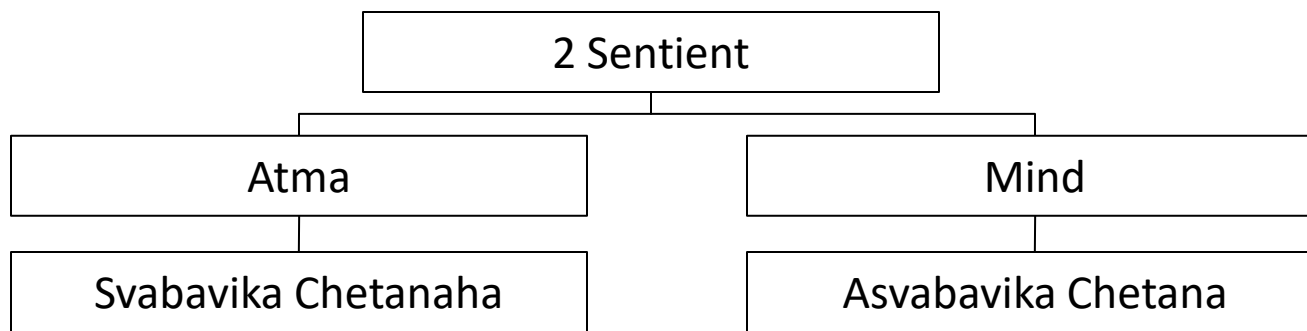
- Pancha Butani



To Prapancha / Shariram / Manaha All Bautika in nature or Maya



- Mind has got unique faculty...
- Body = Cell / Tissues... Brain has unique faculty.
- Mind has capacity to borrow 'Consciousness' from Atma.
- This capacity / World / Body / Doesn't have - With borrowed 'Consciousness' mind becomes sentient.
- Inert insentient Matter becomes live sentient entity.
- Borrowed 'Consciousness' is called Chidabasa or chit Pratibimba...
- Mind enjoys Chidabasa permanently borrowed from Atma.
- Mind - Permanently Eternally sentient - Not intrinsically sentient but because of borrowed sentiency.
- Normally borrowing is temporary
- Before / After - Not there.
- Unique case - Mind is permanently, Sentient with permanently borrowed 'Consciousness'.



- From mind - Body borrow 'Consciousness' and body also becomes sentient.
- Here consciousness and mind – Dealt.
- When mind enjoys borrowed Consciousness mind becomes alive.
- Mind gets capacity to illumine external world.
- By itself it doesn't have capacity to know the world because of borrowed Consciousness - Mind becomes Experiencer / illuminator of external world.
- 2 illuminators and 2 Objects
- Only 3 Are There
- Grand father / Father(Son and father) / Son - Each one shot Animal

- Total - 3 Animals

Mind = 2 in One illuminator and illumined

- W.r.t Atma - Mind illumined
- W.r.t World - Mind Illuminator.

- Sun – Mirror – Dark Room



Has Unique capacity



When illumined, because of reflected

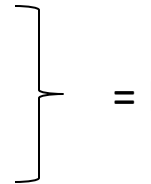
- Sunlight / Borrowed light - Mirror becomes Simultaneously illuminator W.r.t – Sun.
- Mind throws patch of light to Darkroom and Dark Room illumined not because of natural light but because of borrowed light.

### **Individual – Ever – Mix of 2 Thinks :**

- Primary illuminator no 1

- Atma - Original Consciousness

- Sakshi



Mind / Ahamkara – Secondary illuminator no 2

- Sakshi Ahamkara are both in one individual.
- I am not mere mind... Mind with borrowed Consciousness Sentient mind = Ahamkara.
- Sabasa Antahkaranam = Ahamkara, Clearly distinguish Sakshi and Mind.

## Differences :

Atma.	Mind
1) Chetanam	<b>1) Achetanam :</b> Has Borrowed Consciousness not natural 'Consciousness' <ul style="list-style-type: none"><li>- Cashier not richest in the world because he holds so much money</li><li>- Holding not his money</li><li>- Mind is Sentient</li><li>- Mind is Holding Atmas 'Consciousness' – Its only Cashier</li></ul>
2) Sakshi illumines mind alone <ul style="list-style-type: none"><li>- Sun illumines mirror not dark room</li></ul>	2) Mind illumines world alone Mind never illumines Sakshi <ul style="list-style-type: none"><li>- Mind illumines Darkroom, Mind never illumines Sun</li></ul>



Atma	Mind
<p>3) Sakshi illumines mind by mere presence no action / will / change</p> <p><b>Nirvikarkaha Prakashaka :</b></p> <ul style="list-style-type: none"> <li>- Changeless illuminator</li> <li>- illumines by Presence</li> </ul> <p>4) Because illumination by mere presence, Atmas illumination Nityam</p> <ul style="list-style-type: none"> <li>- Nitya Prakashakaha, permanent illuminator of mind</li> <li>- Whatever be condition of Mind - Fully active – Jagrat</li> <li>- Partially Active – Swapna(Only memory part of mind functioning in Swapna) no Gathering of fresh knowledge</li> <li>- What is gathered is thrown out.</li> <li>- Mind totally inactive in sleep</li> <li>- Sakshi permanently illumines mind and its states</li> </ul> <p><b>5) Sakshi :</b></p> <ul style="list-style-type: none"> <li>- Permanent illuminator is one Ekaha - Behind all minds</li> <li>- Yatha Prakashayat Ekaha...</li> </ul> <p>Gita : Chapter 13 - Verse 34</p> <ul style="list-style-type: none"> <li>- Just as one sun illumines Manifold universe one Sakshi illumines many minds</li> <li>- Eko Sarva Butasya Butaha, Sarva Vyapi, Sarva Butantartama.. Kevala Nirgunaha.</li> </ul> <p>6) Sakshi is Unlocated Nondual illuminator of All minds</p>	<p>3) Savikara Prakashaka</p> <ul style="list-style-type: none"> <li>- Changing illuminator</li> <li>- Mind knows / Reveals / illumines world – Through Action called thought</li> <li>- Vritti Parinama Involved</li> <li>- Mind can't illumine anything without Vritti.</li> <li>- Mind registers words / form / Only with Vritti Parinama / Vikara Process</li> <li>- If mind is Achalam – No dancing</li> <li>- it will be blank Cassette – No Recording run from end to end but head not all right</li> <li>- Mind registers only through modification</li> </ul> <p>4) Mind illumines world through Action</p> <ul style="list-style-type: none"> <li>- it is Anitya Prakashaka</li> <li>- its impermanent illuminator</li> <li>- Mind doesn't experience, know world permanently</li> <li>- if it does, Greatest Casualty will be sleep.</li> <li>- in sleep, we get peace of mind.</li> <li>- Mind = Anitya Prakashakaha temporary illuminator</li> </ul> <p><b>5) Mind is Infinite :</b></p> <ul style="list-style-type: none"> <li>- Each mind illuminating its segment of universe</li> <li>- Ant's Mind - Ants hill</li> <li>- Indras Mind – Deva Loka</li> <li>- My Mind – Singapore</li> <li>- Different mind = Different located illuminators – Like candles illuminating its Surroundings.</li> </ul> <p>6) Mind is located – Many – illuminator of different world.</p>

## Gita :

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३४ ॥

Just as the one sun illumines the whole world, so also the lord of the field (Paramatman) illumines the whole field, o Bharata. [ Chapter 13 - Verse 34 ]

- Train mind to say – ‘I’ for Sakshi – Primary illuminator.
- Instead of Saying – I am illumining world.

## Say :

- In My presence, mind is illumining the world.... (Very important ‘Nididhyasanam’ – Exercise Maha Realisation).
- I am not illumining the world, Mind may be folded up as in sleep.
- World may not be experienced.
- When world is darkened in sleep, I Sakshi continue to illumine Passive condition of mind!!
- As well as darkness around.

## 1<sup>st</sup> Stage of Vedanta :

- Training ourselves to use word Aham as Sakshi - Instead of Ahamkara.
- In Vyavahara we have to use I for Ahamkara alone...
- Sabasa Antahkarana By Sravanam / Mananam / Nididhyasanam - Learn to shift I from Vachyarth Ahamkara to Lakshyarth Sakshi.
- Once 1<sup>st</sup> shift takes place then alone foundation ready for 2<sup>nd</sup> part of teaching.

## That Brahman :

- Nitya Shudha - Jagat Adhishtana Advitya Poornam You are



Primary illuminator Sakshi.

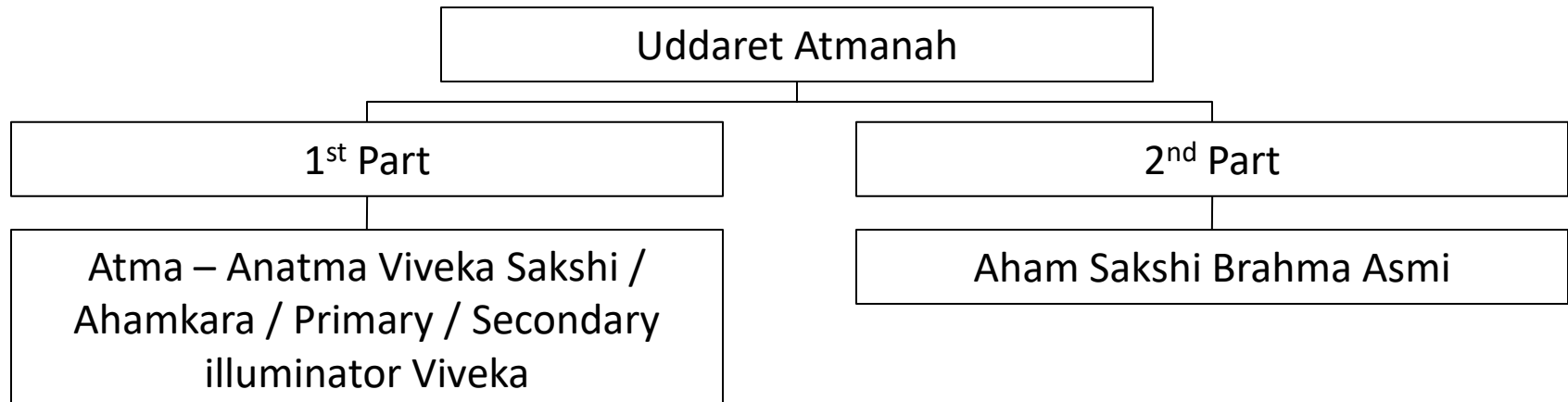
- I as Ahamkara... student takes, teacher means something.

## This is communication Gap : Teacher :

- Whether theory has entered? / You are Brahman.

## Student :

- Tail left – Looking at Rat / I am Miserable Husband.
- Ahamkara is located secondary I – Aham Brahmasmi is irrelevant teaching.
- ½ Hour before class – No Talking – Train to lift mind / My self learn to die as Ahamkara.
- Na Mata / Na Baudu... Die to Ahamkara – Lift yourself to Sakshi – Uddaret Atmanam...



- One of the methods to turn attention to Sakshi is study of dream and Memory.

## **14<sup>th</sup> Chapter :**

- Svapna Smriti Prakaranam Chapter of dream and Memory for turning our attention to Sakshi.
- Atma Rahita Anatma alone is Brahma Abinnaha.
- Atma - Anatma Mishram never identical with Brahman
- Only after appreciating Atman... Brahma Aikyam will seem valid.

## **Therefore 2 stages of Vedanta / Gita / Upanishad :**

- Atma - Anatma Viveka
- Atma – Brahman – Aikyam and then benefits - Consequences Jeevan Mukti / Videha Mukti.

## **Nature of Atma :**

- Jnana Svarupa Atma
- Appreciated with body - Not part of body - But distinct entity.
- Not property / Height / Weight / Complexion.
- Not product - Atma not electrical impulse created by mind / Brain.

## Lecture 61

### 1) Atma – Anatma Viveka :

- Distinguish Atma from Anatma... and understand external world / Body is Anatma.
- Mind is Anatma but borrows 'Consciousness' from Atma and Becomes secondary sentient Knower / Experienter / illuminator.
- I – Atma am Unlocated – illuminator of all minds and in my presence, mind becomes secondary located illuminator of world.
- When my mind is active in waking stage as secondary illuminator world is illumined.
- In Sleep when mind secondary illuminator is dormant / Folded not functioning, world is blacked out.
- Even when world is blacked out, dormant condition of mind is known / experienced / Shining because of Sakshi illuminator.
- During Vyavahara we are functioning as secondary illuminators, transacting with the world.
- Sakshi can never illumine the world or interact with the world.
- Moment interaction comes, transaction comes, its secondary illumination mind with borrowed 'Consciousness' is illumining / interacting.

### We must Train ourselves to Say :

- Secondary illuminator Ahamkara is not true I - It is Vyavaharika 'I' - Transactional I, real I is Sakshi - Primary illuminator.

2) Shankara takes dream and memory to appreciate Sakshi better.

- Sakshi illumines mind all the time, Sakshi available all the time.

### **In Waking, Mind plays 2 Roles :**

- Mind is Subject - World is Object
- Mind is Object - Atma is Subject, my Emotions / Feelings / Known by Atma.
- In Dream, mind is only object not Subject - No External world Available.
- You are not aware of the external world.
- While recollecting past Experience also, external world is shut out.
- We experience inner world of Ganga/ Badrinath / Mountains - People – Etc... without corresponding external world.
- Since external world is not there in dream and Memory, mind is not functioning as illuminator / knower / Revealer or Subject of external world.
- Mind is Revealer / Illuminator w.r.t. external world only.
- In dreams, mind functions as object illumined by Sakshi.
- Dream experience shows mind as object of illumination because mind is not functioning as subject.
- Dream mountain / Rivers / Woman / World are bunch of thoughts.
- During dream, world is not object of mind but dream is the mind.
- Dream mind = object of illumination.

## **Who is illuminator?**

- Sakshi - Experience of object is opportunity to appreciate presence of subject.

### **Appreciate not experience :**

- Experience of photo is opportunity to appreciate Photographer / Camera.
- Experience of colours and form is opportunity to appreciate eyes
- Experience of Taste is opportunity to Appreciate Tongue
- Experience of Sounds is opportunity to Appreciate Ears
- Experience of touch is opportunity to Appreciate Skin
- Experience of Thought is opportunity to appreciate Mind
- Experience of emotion / Feelings / Knowledge is opportunity to appreciate Sakshi  
←Which itself is not object of experience

### **Sakshi not experienced :**

- Sakshi presence is evident in every experience.
- Eyes not Seen but eyes Evident in every sight
- Ears not heard but Ears Evident in every hearing
- Tongue not Tasted but tongue Evident in every Taste
- Sakshi Experienced but Sakshi Evident in Every Experience.

## **“Pratibodha Veditam”**

- To appreciate mind's presence, turn attention to external world.
- Mind is subject - Secondary illuminator is ever evident in every external experience.
- Similarly Sakshi is evident in every mental experience.
- In dream and in memory you constantly have experience of mind and every experience of mind makes evident presence of Sakshi.
- Reading every letter in book helps me appreciate light makes presence of light experience.

### **General Rule :**

- Experience of object in appreciating subject which is evident.
- Subject is never experienced but ever evident.
- Adhrishtum Drashtu... Atma is never seen but is ever seer Avigyantam Vignyanatru.
- Never experienced but ever evident as Experienter.

### **1<sup>st</sup> Stage of Vedanta :**

- This I am Unexperienced Experienter.
- Atman - Anatma Viveka over.

### **Who am I ??**

- Sakshi / Atma Experienced - Experienter of all.
- Anatma consists of world / Body / Mind - Ahamkara - Secondary illuminator one which shines with borrowed 'Consciousness'.



- World / Body / Mind / Or Ahamkara - 3 = Anatma, Atma = Sakshi and 3 Anatma.

## 2nd stage of Vedanta :

- Sakshi is non dual - Advitiyam – Ekam.

## Corollary :

- If Sakshi is non dual then Anatma is as good as non existent.
- If world / Body / Mind - Are there then Sakshi, can't be non dual.

## Sakshi is non dual :

- Indirectly scriptures are saying Sakshi alone is there, Others nonexistent.
- Neti Neti mantra “is” negation of Anatma to establish Non duality of Atma.

## Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।  
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitiyam ॥ 23 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [ Verse 22 ]

## Who said there is Anatma?

- No world / Body / Ahamkara... Sakshi Ekaha Eva Asti

## 2<sup>nd</sup> Stage :

- Negation of world to Establish Non duality of Sakshi.
- Anatma Nishedaha Atma Siddha.

- Adhyaropa Apavada - Atma Ekasya Siddhi.

## How can Sruti - Veda negate world when world is visibly tangibly experienced?

- Most difficult part of Vedanta...
- Therefore Advaitam is allergic.

**Example :**

**Chandogyo Upanishad :**

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं  
विज्ञातं स्याद्वाचारम्भणं विकारो  
नामधेयं मृत्तिकेत्येव सत्यम् ४

yatha somyaikena mrtpindena sarvam mrnmayam  
vijnatam syat; vacarambhanam vikaro  
namadheyam mrttiketyeva satyam-

O Somya, it is like this: by knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [ 6 – 1 – 4 ]

- Negating Pot / Desk - Establishing clay / Wood only Substance.



Has Utility / Novelty / Experienciability

- We experience and Utilise desk, Negating only substantiality of desk.
- Desk not substance by itself, Substance is wood.
- Desk is non substantial - Nama Rupa which is support substance called wood.
- I don't negate experience of pot
- I don't negate utility of pot
- Negating substantiality of pot by saying Substance = Clay.

- Pot is supported by clay its unsubstantial Nama Rupa... clay
- Non substantial Nama Rupa supported by Particles / Molecules / Atoms / Energy...
- World - Anatma - Non substantial Nama Rupa... Only substance is Atma...
- Don't negate experience / Utility of world.
- Substantiality doesn't belong to itself but is borrowed from Atma.
- Substantiality 'Sat' of this world is borrowed from Atma.
- Sat of desk is borrowed from wood
- Sat of ornament is borrowed from gold
- Sat of pot is borrowed from clay
- Sat of world is borrowed from Atma
- Entire Anatma is non substantial, borrowing sat from Atma.
- Any entity which borrows sat in Vedanta is called Mithya / Asat.

**Gita :**

नासतो विद्यते भावो नाभावो विद्यते सतः ।  
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no being; there is no non-being of the real; the truth about both these has been seen by the knower's of the truth (or the seers of the essence). [ Chapter 2 – Verse 16 ]

- Nasato Vidyate Bavaha – Substantiality... Asat doesn't have Substantiality...

- Entire Anatma – World / Body / Mind / are Mithya... which borrows Sat from me – The Sakshi.
- Aham Satyam, Anatma – Mithya... I am Substance of Non substantial Anatma.
- Don't question experience and Utility of world, no desk – But continues using desk for class.

### **Advaitin :**

- Appreciates Non Substantiality but Parallels Appreciates utility, continues to say Mithya.
- I Sakshi am Satyam and Anatma is Mithya...

### **Last Point :**

- Mithya can't be counted with Satyam...

### **We don't Say :**

- There is wood and desk in front of Swami.
- No Desk separate from wood, No gold and Ornament, ornament doesn't exist separate from gold.

### **If you say :**

- Gold and ornament is in your neck.

**I will say :**

- Give me gold and take your ornament.
- Ornament has name / Form / Function borrowed from gold.
- Similarly world has name / Form / Function borrowed from me – Atma... can't be counted separately.
- I – Sakshi am only Substance Advitiya... Substance is called Brahman.
- Aham Satyam – Brahman Asmi... Everything else Mithya... Jeevo Braheva Na Paraha
- Verse 1 – 10 – Atma – Anatma Viveka.

**Chapter 14 - Verse 16 :**

न स्मरत्यात्मनो ह्यात्मा विस्मरेद्वाप्यलुप्तचित् ।  
मनोऽपि स्मरतीत्येतज्ज्ञानमज्ञानहेतुजम् ॥ १६ ॥

The self whose consciousness never ceases to exist neither remembers nor forgets itself. That the mind remembers the self is also a knowledge caused by ignorance. [ Chapter 14 – Verse 16 ]

**1) Verse 1 – 10 :**

- Atma - Anatma Viveka with help of Svapna and Smruti...

**2) Verse 11 – 40 :**

- Atma Brahma Aikyam and Benefit of this Knowledge.

**Main Benefit :**

- I - Sakshi have nothing to benefit / Accomplish in life.
- Kartavyam - Nasti, No duty / Burden / Worry.

- I am free here and now.
- I am not father / Husband - No duty not employer.
- I am relaxed / Free as Sakshi - Elevate yourself from Ahamkara while hearing this.
- 2 Hours Packing - Luggage ready in camp as Ahamkara, Endless duties..
- **அமல** Konjam Samudram, then Snanam.
- At 90 – Worry's about Poonal of last grandson.
- Once in a while come to green room, See yourself as Sakshi... Enjoy Naishkarmyam.

### **Ahamkara has duty :**

- Appreciate Para Prakrti, Higher nature - Get Rejuvenated and Perform better.
- Appreciation of Sakshi alone is method of getting ability to face world as Ahamkara.
- Ahamkara should be strong and it should learn to drop Kartavyam and appreciate Lakshyartham.
- Therefore come to Lakshyartham and Drop Vachyartham for sometime everyday.

### **Verse 16 :**

- I have no duty including 'Mind' - 'Mithya' is a job - Action belonging to Ahamkara alone.
- Ahamkara is mind and can get disturbed and alone has to quieten.
- I - Sakshi has no mind - World / Body / Mind - Mithya.
- I - Sakshi am free from mind no question of 'Mind'.

## Verse 17 :

ज्ञातुर्ज्ञेयः परो ह्यात्मा सोऽविद्याकल्पितः स्मृतः ।  
अपोढे विद्यया तस्मिन्नज्ज्वां सर्प इवाद्वयः ॥ १७ ॥

If the supreme self be an object of the knowledge of the knower, it must be a superimposition due to ignorance. It is only the self without a second when that superimposition is negated by right knowledge, like a snake in a rope. [ Chapter 14 - Verse 17]

- Take our self as Sakshi and not as Ahamkara...
- Atma need not meditate upon itself, because I am Atma.
- Why can't 'Jivatma' Meditate upon 'Paramatma'
- Meditating on Anatma - Useless - Mithya, Meditating on Atma not required... Because I am Atma.
- Can't meditate on 'Paramatma' because no 'Paramatma' Separate from 'Jivatma'
- If Duality between Jivatma / Paramatma – Why 2 names and Confusion?
- Rishikesh / Uttar Pradesh / India - 3 Names - One Place, All 3 Right - Place same.
- Look from smaller limited Rishikesh, bigger border – India.
- Chaitanyam - One all Pervading entity.
- When Chaitanyam is looked at from individual body standpoint its called 'Jivatma'
- Chaitanyam w.r.t total creation is called 'Paramatma'
- Stuff one – Names different w.r.t Different standpoint...

- Father / Brother – Same person – Father / Brother – One stuff one.
- One Chaitanyam = Jivatma = Vyashti
- One Chaitanyam = Paramatma = Samashti.
- Sva Drishtya – Own Drishti = Atma, no Jivatma / Paramatma – Adjective.

### Idea :

- ‘Paramatma’ has to be known by ‘Jivatma’ is Avidya Kalpita – Wrong notion born of ignorance.
- Rope alone remains after negation of Superimposed Snake.

### Verse 18 :

कर्तृकर्मफलाभावात्सबाह्याभ्यन्तरं द्वयम् ।  
ममाहं वेत्ति यो भावस्तस्मिन्कस्यं कुतो भवेत् ॥ १८ ॥

Who (and for what reason) will attributes the ideas of ‘Me’ and ‘mine’ to the self as it is unborn and comprises the interior and exterior on account of the fact that the agent, Actions and their results do not exist? [ Chapter 14 - Verse 18]

### Nonduality of Atma :

- Duality is as good as not there... because it doesn’t have independent existence.

### Like Saying :

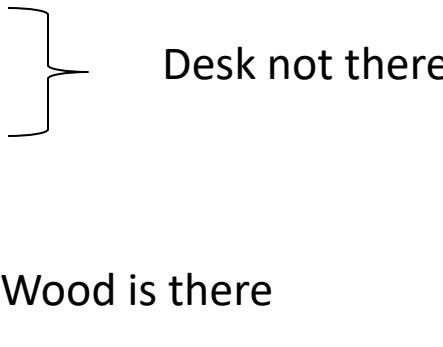
- There is no desk at all...or It doesn’t exist separate from wood.
- No duality in form of Karta (Ahamkara / Mind / Secondary illuminator) and karma (Action – Kriya) and Karma Phalam.
- Actor / Action / Result are not there from Standpoint of Sakshi, because they don’t have existence independent of Sakshi.
- There is only Sakshi / Atma within / Without.



### Example :

- Leg of Desk is wood, surface of desk is wood.
- All part of desk is wood alone, Wood alone pervades inside and outside of desk.
- Clay alone pervades inside and Outside of pot.
- Gold Alone pervades ornaments, inside and Outside.
- Similarly Atma pervades inside and Outside of creation.
- Therefore Atma gets title “Sabyantaram”

### Therefore Ajam – Birthless :

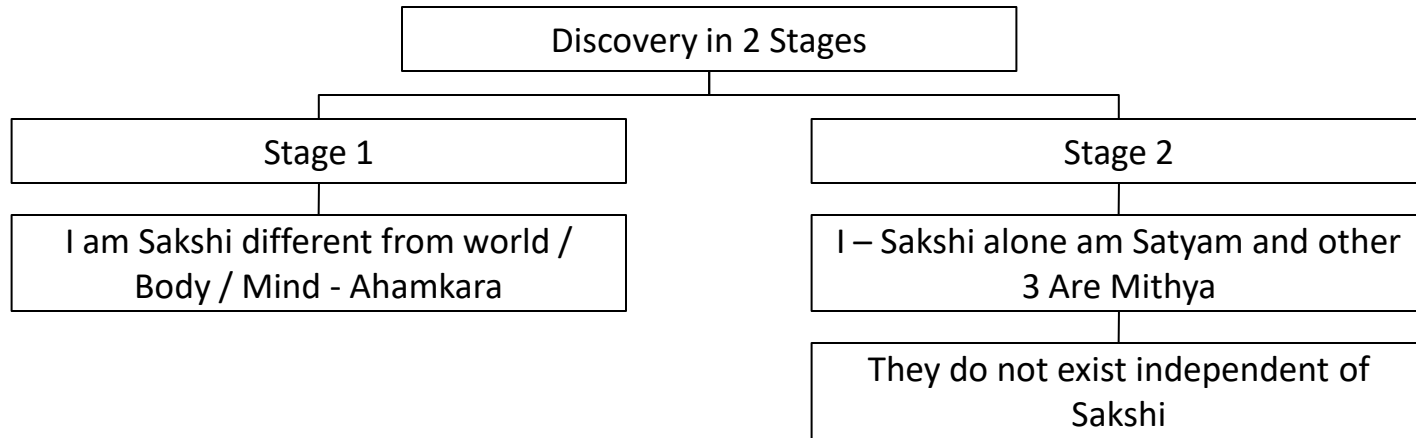
- Desk has beginning and end
  - Before operation of carpenter
  - After Operation of Carpenter
  - Wood there before creation
  - During presence of Desk
  - After Destruction of Desk
  - Anatma gets destroyed... But Atma continues... Therefore Ajam.
  - Birthless / Deathless... Therefore no Question of Ahamkara and Mamakara... I and Mine..
  - For I and mine to exist require duality. If 2 – Relate to 2<sup>nd</sup> thing.
  - Mineness Requires Relationship – Relationship requires Duality.
  - I – Sakshi being Nondual, now can there be I and Mine....
- 

## Lecture 62

### 1) For Jnani who has discovered “ I am Sakshi”

- What is benefit / Consequence of this discovery?

2)



### Example :

- Dream perceiver exists and functions, through dream body and interacts with dream world.

Subject	Body Medium	Objective world
Perceiver	Instrument	For Interaction

- Triputi... Have existence during dream on Waking I understand.
- Dream world / Body / Interaction / Perceiver didn't exist separate from mind.
- Dream Triputi doesn't exist separate from waker.

## Extend this to Waking :

Mind and Chidabasa	Sthula Shariram physical body	Prapancha Physical world
Perceiver Ahamkara	Instrument Medium	Interacted with

- 3 Seem to exist independently.

## When I look from Sakshi standpoint :

- All 3 have existence borrowed from me Sakshi.
- I am Advitiyam Brahman.
- I don't negate experience / Utility of Triputi like I don't negate dream Food / Medicine / Doctor...
- Continue to dream with the knowledge I am waker.
- When you are waker - Dream goes, dreamer continues with knowledge I am waker.
- Dreamer knows I am waker and Continues Vyavahara.
- In the same way, Jnani continues as Ahamkara in the world and knows Para Prakirti and enjoys Sakshi nature.

## Described in these verses 18 – 40 :

- I am free from karta - Mind and Sabasa Karma = Action.
- Phala = Consequences, Karma / Karma Phalam - Punya Papam are for Ahamkara not me – Sakshi.
- Ahamkara has Punarapi Maranam / Jananam.
- I – Sakshi has no birth / Death... Ajaha 'Sabyantaram' – i Pervade entire waking world...

## **Very Good :**

- Just as waker pervades entire dream world, Waker is in all parts of dreams.
- If Screen with hole, no picture in that hole.
- Adhishtanam alone lends existence to Adhyasa...
- Waker - Lends existence ' Sat' to farther Planet / Clouds / Sun... In dream.
- Mountains is... Is Ness borrowed from waker

## **How do you know, waker lends existence?**

- When waker comes away, dream collapses.
- Without Satchit - No 'Question' of Existence Sabyantaram...
- Why notion of i and mine cannot be in Jnani who appreciates Sakshi because Sakshi is Nondual.

## **Why Sakshi can't own up things of world?**

- Things don't exist separate from Sakshi.
- Water can never own up the wave, because there is no wave other than water.

## **Owing up requires 2 Things :**

- I am here / Book is there separately... Therefore owner and owned relationship possible.
- No Wave separate than Water
- No Desk separate from wood.
- No owner owned relationship between desk and wood... because its same.
- Similarly I can never own world because, There is no world other than me Sakshi.

## Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।  
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [ Verse 19 ]

### I am Triputi :

- I and one Nama Rupa = Subject
- I and Another Nama Rupa = Object
- I and Another Nama Rupa = Instrument

### I - Mine notion can't have :

- Normal Reason – Ignorance, That ignorance is not there for Jnani...

### Verse 19 :

आत्मा ह्यात्मीय इत्येष भावोऽविद्याप्रकल्पितः ।  
आत्मैकत्वे ह्यसौ नास्ति बीजाभावे कुतः फलम् ॥ १९ ॥

For the ideas 'me' and 'mine' are superimposed on the self due to ignorance. They do not exist when the self is known to be one only. How can there be an effect without a cause? [ Chapter 14 - Verse 19]

- Instead of Aham here using Atma, notion of I and mine / Relationship.
- Mine is a mine – Can explode, Mamakara = Relationship.

## Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः  
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।  
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥८॥

Vishvam Pashyati Kaarya-Kaaranna-Tayaa Svasvaami-Sambandhatah  
Shissya-[A]acaarya-Tayaa Tatha-Eva Pitr-Putraady[i]-Aatmanaa Bhedatah |  
Svapne Jaagrati Vaa Ya Essa Purusso Maayaa-Paribhraamitah  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||8||

The Differentiations that we See in the World as Cause and Effect, as Possessor-Possession Relations, ... as the Disciple-Teacher, and Also as Father-Son Relations etc, are all Differentiations within the One Atman, In Dream or Waking state, He, the One Purusha is always present, and (as if) Maya Wanders over Him and gives rise to all these Differentiations, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 8 ]

- Cause - Effect relationship
- Owner - Owned relationship
- Sishya - Acharya relationship
- Father - Son relationship, Like relationships false in dream.
- Similarly false in waking - All because of Maya...!!

### Maya Pari Brahmitaha why?

- In sleep there is no relationship - Simple logic / Law.
- What you can give up / Drop... is not your intrinsic true nature.
- Heat can't be lost by fire - Because it is intrinsic nature.
- If intrinsic is my real nature, I will not drop it.

- In Jagrat - There is Sambandha
- In Svapna - There is Sambandha
- In Sushupti - There is no Sambandha.
- Relationship is Agama / Payi / coming / Going Aguntakam.
- Incidentally coming and Going not my real nature.

**Gita :**

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

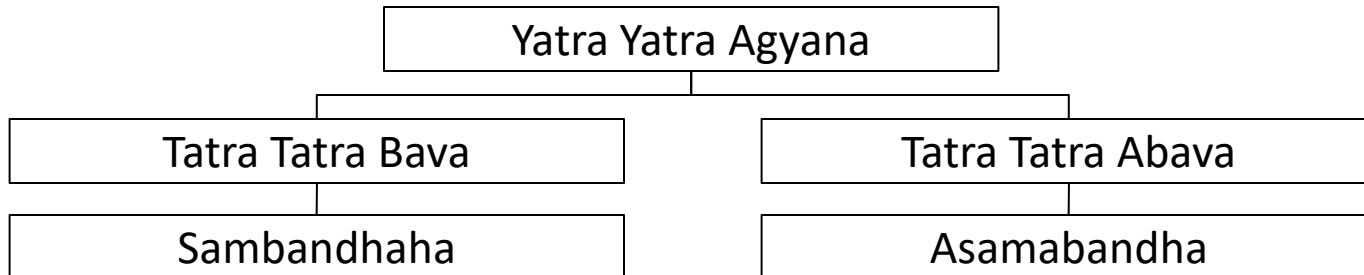
The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O descendant of Bharata. [ Chapter 2 – Verse 14 ]

**Where is relationship ?**

- Where is relationship caused Sukham / Dukham in sleep ?
- Relationships born of ignorance.
- Sukham - Dukham both ignorance.

**When Atma is non dual, why it is not there?**

- When seed can't ignore where is question of effect.
- Here Agyanam = Seed - Cause, Result = Phalam.



- Therefore Jnani Tries to take Sanyasa, Sanyasa = Nearest thing / Ashrama as per nature of Sakshi.
- Sakshi and Sanyasi have no Kartavyam, his Ahamkara closer to Sakshi.
- Sakshi / Sanyasa – Both don't have relative Sambandha..
- No wife / Children / house / Possessions.

## Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं  
च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वमायैव ; स  
यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं  
पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं  
ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहोति ॥ १५ ॥

sa vā eṣa etasmin samprasāde ratvā caritvā dṛṣṭvaiva puṇyaṁ  
ca pāpaṁ ca, punaḥ pratinyāyam pratiyony ādravati svapnāyaiva;  
sa yat tatra kiṁ cit paśyati ananvāgatas tena bhavati; asaṅgo hy  
ayaṁ puruṣa iti. evam evaitat, yājñavalkya. so'ham bhagavate  
sahasraṁ dadāmi, ata ūrdhvaṁ vimokṣāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. [IV – III – 15]

## Verse 20 :

द्रष्टृ श्रोतृ तथा मन्तृ विशात्रेव तदक्षरम् ।  
द्रष्टृद्यन्यन्न तद्यस्मात्तस्माद्द्रष्टाऽहमक्षरम् ॥ २० ॥

It is the individual self known to be the seer, the hearer, the thinker and the knower that is Brahman. The imperishable one. As the individual self is not different from it, i, the seer, am the imperishable principle. [ Chapter 14 - Verse 20]

- Nature of Sakshi = Brihadaranyaka Upanishad.



## Brihadaranyaka Upanishad :

तद्वा एतदवशरं गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमतं मन्तुं, अविज्ञातं विज्ञातुं;  
नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति श्रोतुं, नान्यदतोऽस्ति मन्तुं,  
नान्यदतोऽस्ति विज्ञातुं; एतस्मिन्नु खल्ववशरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam draṣṭṛ, aśrutam śrotṛ, amataṁ manṭṛ,  
avijñātaṁ vijñāṭṛ; nānyadato'sti draṣṭṛ, nānyadato'sti śrotṛ, nānyadato'sti manṭṛ,  
nānyadato'sti vijñāṭṛ; etasminnu khalvakśare gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [ 3 – 8 – 11]

- Seer / Hearer / Thinker / Knower capital 'Sakshi'.

## Brihadaranyaka Upanishad : Nondually :

- Ahamkara is Experiencer of world.
- Sakshi never directly contacts world – Non direct Access, Sakshi illumines mind
- Mind becomes Ahamkara - Secondary illuminator with borrowed 'Consciousness' called Chidabasa...
- Chidabasa of mine alone pervades the world

## When I see you :

- It is not Sakshi Chaitanyam that is illumining you.
- Sakshi has become Chidabasa mind which is perceiving you through the eyes.

## Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram  
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |  
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, ... similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines... Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4 ]

- It is Chaitanyam in the mind which illumines the object.
- Mind is considered to be seer / Hearer / Smellers.

### **In Brihadaranyaka Upanishad :**

- Put in different way, Mind is alone illumining the world with borrowed Chidabasa.

### **But who has lent Chidabasa ?**

- Sakshi alone has given Chidabasa to mind.
- Chidabasa belongs to Sakshi and Chidabasa is illumining the world.

### **Presented in different way :**

- Sakshi alone is illumining world through Chidabasa or through mind.
- Difference in view / Perception... Sakshi illumines mind directly and Sakshi illumines world through mind.

### **Example :**

- Sun illumines mirror, Mirror with reflection illumines dark room.
- Mirror cannot illumine dark room.
- Mirror with borrowed light illumines dark room.
- Mirror doesn't have light of its own and in fact sun alone illumining, Dark room indirectly, Our mind = Mirror, Sakshi is sun.

- Dark room is world – Sakshi alone illumines World (In Directly ) and Mind (Directly)
- Mind is pipeline for Sakshi to function.

### **In the night, why world is blacked out?**

- Sakshi shines in deep sleep, world not illumined because pipeline is blocked.

### **In tank there is water - No water because pipe is shut :**

- Sakshi illumining world and when mind is switched off or remember something, there is a block.
  - Ultimate seer is Sakshi.
  - Ultimate hearer is Sakshi
  - Ultimate knower is Sakshi
  - Ultimate thinker is Sakshi
- Sakshi called Drishta / Srota / Manta / Vignyata or neutral, Drashtu / Srotru...

### **Basis for this is Katho Upanishad :**

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥  
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,  
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II  
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire.  
When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter) [II – II – 15]

- Not mind alone is shining.
- But external world is shining because of Sakshi alone.
- Mind is inert - Only pipeline for 'Consciousness'
- Pipeline doesn't produce water / Only serves as carrier of water.
- Inert mind doesn't have drop of 'Consciousness'.
- Pipeline for Original Consciousness to flow through and illumine this world.
- Mind is seer / Hearer...
- Mind becomes...
- Sakshi becoming is Nirvikara Drishtru...

### **What is nature of Sakshi ?**

- Tatu Aksharam Brahman - Mahavakya
- Sakshi = Atman
- Akshara = Brahman
- Reveals oneness between Sakshi and Brahman.
- Sakshi alone is Brahman only and it is nothing else.
- There is no other Brahman.
- Don't sit in 'Mind' and look for Brahman experience to come because one who is looking for experience is Brahman.

- Its Awareness because of which all Anubavas happen.
- Its in and through every Anubava not object of particular Anubava.
- Light is evident not in particular perception but in all perceptions.
- Book / Clip is evident, only in book / Clip perception.
- Due to light alone, book is perceived To recognise awareness don't need any specific perception.
- Every perception makes Awareness evident.
- In all knowledge and in blankness there is awareness of Sakshi.
- Blankness is Aware because of which awareness that Awareness I am.
- Awareness doesn't require silence to be recognised.
- In noisy mind also awareness recognised.
- Noisy mind Aware because of awareness, Presence / Absence of thoughts can't displace awareness.
- It is illumined by awareness, Awareness is non-replaceable / Non displaceable.
- Don't work for awareness in 'Mind'
- Mind should be... awareness my nature.
- Its ever evident in Jagrat / Svapna / Sushupti Sphurati Vyasmbnjate.
- Brahman is not other than Sakshi the Awareness, Therefore Sakshi is Brahman.
- Brahman = Sakshi is myself, Therefore Brahman = Myself.

- A = B, B = C, A = C - Tada Binnam Tada Binnat Binnam.

### Tarqa Shastra :

- Brahman is Sakshi,
- Sakshi is Aham
- Therefore I am Brahman.

### Drashtaha Aham Bhavami :

- I - The Drishta am Aksharam Brahma.

### Verse 21 :

स्थावरं जङ्गमं चैव द्रष्टृत्वादिक्रियायुतम् ।  
सर्वमक्षरमेवातः सर्वस्यात्माक्षरं त्वहम् ॥ २१ ॥

As all beings, moving and Non-moving, are endowed with actions such as, seeing etc., They are Brahman, the imperishable one. Therefore i am the self of all, the indestructible one. [ Chapter 14 - Verse 21]

- Triputi is Mithya because I alone am appearing as Triputi.
- I alone with different Nama / Rupa appear as Subject / Object / instrument.

### How ? Dream :

- I - Waker created world consisting of dream Time / Space / Objects.
- I create body for me - Because I can't operate with this body.
- Create dream - Body / Specs - I enter dream body as observer.
- Dream body / world - My creation, dreamer = Myself.
- I lend existence and Consciousness to the dream Triputi subject / Object / Instrument.

## How we know that?

- Sugar gives Sweetness when added to Butter milk.

Added	Don't Added
Sweet	Not Sweet

- Anvaya Vyatireka method to find cause and Effect.
- When waker is supporting – Dream Triputi exists.
- When waker wakes up and comes away dream collapses.
- Therefore Waker alone lends Satta and Sphurti to dream.
- Waking world like bigger - Longer dream / ignorance...
- Anadi Mayaya Suktaya - For this waking dream, Sakshi lends existence and Consciousness to Waker's body medium / Waker's world.
- Entire Jagrat - Consists of non-moving plants Sthavaram and moving Jangamam (animals).

## We have seeing / Hearing etc :

- Jagrat Prapancha Triputi is Aksharam / Sakshi Brahman - Because Sakshi alone lends 'Existence' to them.
- Braharpanam... Braheiva Pashyat...

## **If Brahman alone is everything, how I see differences?**

- If one gold alone all ornaments – 1
- How i see difference
- Difference in name - Ring / Ear
  - Form - Circular
  - Function - For hand
- Name / Rupa / Karma Bhedaha - Natu Vastu Bhedaha
- No substantial difference but superficial difference.
- Accept superficial difference but, basic stuff substance is only Brahman, Sarvam Aksharmeva.
- Therefore Brahman is Atma (Substance) of creation.
- Just as gold is Atma of ornament - Clay - Atma of earthenware.
- Similarly Akshara Brahman is Atma of everything, Don't say Brahman is everything.

## **Our Problem :**

- I am small / Helpless / Punya / Mortal / Worthless, Sense of smallness = Samsara.
- I am Big - Knowledge should come, By knowing Lord is Big... my smallness doesn't go away.

## **Tata is rich... No use :**

- Aparoksha Brahmaiva - Aparoksha Jnanena Gachhati.
- I am small Samsara will go only by I am big - Uniqueness of Advaitam.



## Others :

- I am infinite - Will become pride.

## Other philosophers :

### Come to us :

- You are Dhinaha / Wretched / I am finite / Infinite.
- 2 lines will never meet because of humility, I am infinite out of wisdom.
- Be Swami and then only Ananda - Otherwise only Dhukaha.
- In servitude no freedom.
- Innate tendency freedom only - Nobody likes servitude.
- Dasa Bava in Karma Yoga stage, OK.

## Gita 3 Chapter :

- Svami Sidhyam Sivamana... You should tell he is Swamy, Can't be permanently Servant.
- One day become Swami through knowledge.

## Upanishad :

- Don't say i am small - Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।  
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।  
द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।  
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vrksasya reriva, kirtih prstham gireriva,  
urdhwapavitro vajintva svamrtamasmi,  
dravinagm savarcasam, sumedha amrtoksitah,  
iti trisankorvedanuvacanam || 1 ||

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

**Student :**

- I am great but says I am Anu...

**Verse 22 :**

अकार्यशेषमात्मानमक्रियात्मक्रियाफलम् ।  
निर्ममं निरहंकारं यः पश्यति स पश्यति ॥ २२ ॥

He has the truest knowledge who looks upon the self as a non-agent having no connection with actions and their results and free from the ideas of me 'and' 'mine'. [ Chapter 14 - Verse 22]

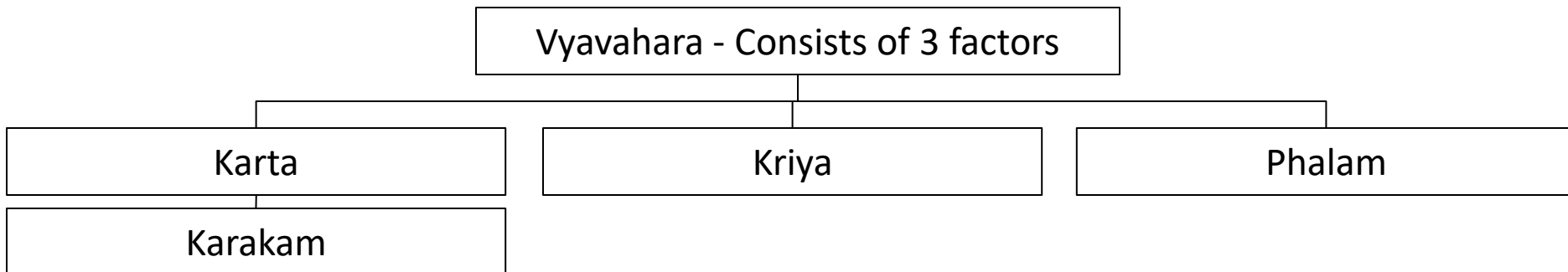
**Jnani Vision as Sakshi :**

- I am not connected with Triputi - Karta Karma / Phalam - I am different from them.
- Therefore Nirmama / Nirahamkara
- I am free from Action and result.
- One who sees thus is seer seeing properly - Others open eyes but don't see.

## Lecture 63

### Verse 22 :

- How Jnani Abides in Sakshi Svarupam and sees Mukti as his own innate nature.
- Sakshi different than body and Ahamkara → Mind and Reflected Consciousness.
- Sakshi is free from all Vyavahara Transactions.



- Accessories – Subject / Object / Instrument / Beneficiary / Locus
- When Accessories are there, Action is burnt and Phalam born out of action.
- At level of Sakshi no transaction because its beyond Karaka / Kriya / Phalam, Therefore Nirmama / Nirahamkara.
- Therefore free from Ahamkara and Mamakara, free from duality.
- One who recognises this fact is a wise man.

### Verse 23 :

ममाहंकारयत्नेच्छाः शून्या एव स्वभावतः ।  
आत्मनीति यदि ज्ञातमाध्वं स्वस्थाः किमीहितैः ॥ २३ ॥

Be in peace. What is the use of efforts if the self has been known to be naturally free from the ideas 'me' and 'mine' and from efforts and desires? [ Chapter 14 - Verse 23]

- Atma Sakshi is beyond all Vyavahara.
- All transactions take place in 3 stages.
- Jnanati / Ichchati / Yatate



One comes to know about things.

- Jnanam leads to desire, not every Jnanam leads to desire.
- Desire leads to action - Not all desires leads to action.
- All desires preceded by Jnana - All actions preceded by desire.
- Action leads to Phalam.

### **All 3 not in Sakshi :**

- Mamakara / Ahamkara / Ichha / Yatna.
- All transactions not in me, Atma, Sakshi, They don't disappear from Sakshi.
- Svabavata Shunya... Naturally absent in Sakshi.

### **Example :**

- Dream world is not in waker in 3 periods of time.
- During experience of dream its as good as not there because, Dream world is of lesser order of reality.
- Dream world absent before / Later even at time of dream because its unreal nature.
- Nitya Svabavatayaha - Unreal in nature.

- I am Poornaha all the time... Transactions Superficial.
- Remains in your Sakshi Poorna nature.
- Ahamkara can't become Poorna, Apoorna Vastu through process can't become infinite.
- Struggling for Ahamkaras Poornatvam is a Waste.
- Sakshi already Poornaha – No Need to Struggle.
- Accept Apoornata of Ahamkara and Enjoy Poornatvam of Sakshi = Jeevan Mukti.
- Working for Poornatvam is Struggle, Sakshis Poornatvam is a Blessing.
- All my Actions Leela because i Don't expect fulfilment - Actions Completed / Incomplete.
- Actions will not complete Ahamkara or Sakshi, Therefore Drop Struggles in life.
- Work out of happiness / Fulfilment not for happiness.
- Bhagawans Avataram = Working out of Poornatvam.

#### Verse 24 :

योऽहंकर्तारमात्मानं तथा वेत्तारमेव च ।  
वेत्ति नात्मज्ञ एवासौ योऽन्यथाज्ञः स आत्मवित् ॥ २४ ॥

One who looks upon the self as an agent of actions and a knower of objects is not a knower of the self. One who knows otherwise is a real knower of it. [ Chapter 14 - Verse 24]

- Ajnani claims himself to be Karta / Pramata... Doer / Knower.
- Both are Qualifications of Ahamkara.

- Doership / Knowership requires Vritti Modification which is possible only in Ahamkara.
- Nirvikara Sakshi can't be doer / Knower.
- Knowing requires registrations in mind / Thought modifications.
- If mind is without thoughts... it will be a blank cattle... Atma should be Kutasta not mind.
- If mind is Motionless nothing is Registered... Kartrutvam / Pramatrutvam requires Vikara... Can Belong to Ahamkara Alone.
- I – Sakshi - am Nirvikara, Therefore Akarta / Apramata...
- Nantap Pragyam - Not Vishwa / Teijasa / Pragyam – Pramata (Knower)
- I am Turiya Apramata – Absolute, Very Good.
- One who claims himself as Karta / Pramata, Knower, doesn't know Sakshi.

### **Isnt Sakshi – Knower of Mind? Pramata?**

- Illumination Job – Like Torch?
- Illumination is figurative
- Illuminator without doing Action of illumination – How?
- Because of its mere presence... without Plaguing – Mind gets illumined in Presence of Sakshi...

## **Shankara :**

- Sun given title – Diwakaraha producer of Day...
- Diwa = Day
- Karaha = Creator
- Dhina Karaha – Creator of day looks as thought Sun doing Job of Producing day.
- Sun = Shining Man of Matter.

## **Earth going round sun :**

- One side becomes Bright day, other side – Night.
- Change in day / Night - Cause is Earth, we give Cause to Sun.

## **Sakshi just is, Mind borrows Consciousness :**

- Therefore we say Sakshi is illuminator.
- Knower of Sakshi will never say I am Pramata / Karta.

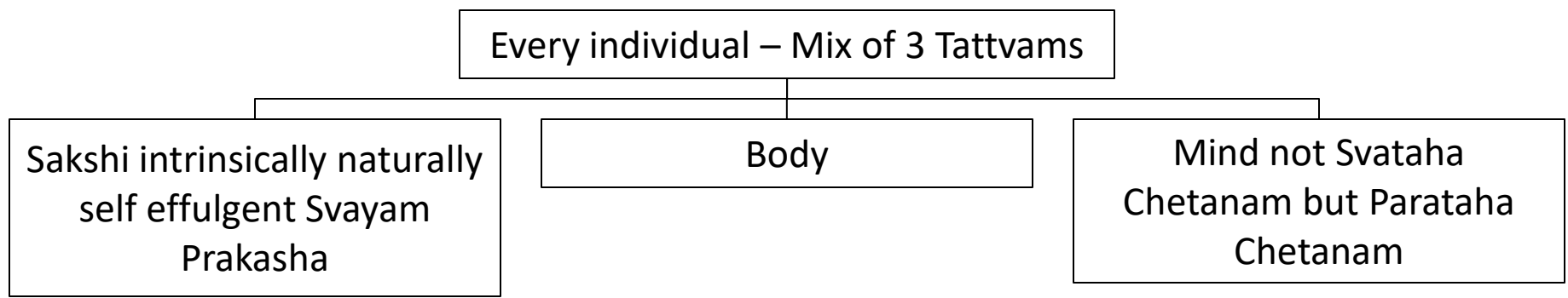
## **Who is he?**

- One who knows differently is Jnani.
- One who knows Atma is Akarta / Apramata is Jnani.

## **Verse 25 : How confusion takes place :**

यथान्यत्वेऽपि तादात्म्यं देहादिष्वात्मनो मतम् ।  
तथाऽकर्तुर्विज्ञानात्फलकर्मतात्मनः ॥ २५ ॥

Just as the self is identified with the body etc., though different from them, so, it is looked upon as the agent of actions and the Experiencer of their results owing to the fact that it is not known to be a Non-agent. [ Chapter 14 - Verse 25]



- Mind is Chetanam because of Borrowed 'Consciousness' from Sakshi.
- Body is Parataha Chetanam borrows from mind (Like India Borrows and Lends to Bangladesh)

### How you know body borrows 'Consciousness' from mind? Not from Sakshi?

- If Body borrows from Sakshi, there will be no death.
- Body will always be Associated with Sakshi as it is eternal - Body will be eternally sentient.

### Population explosion...

#### Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

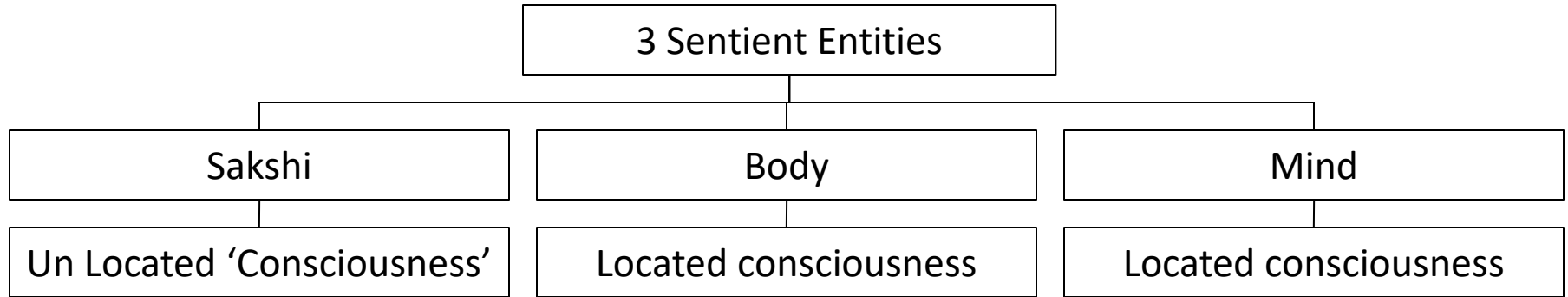
For, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [ Chapter 2 – Verse 27 ]

- Born will die...
- As long as mind is with body, body will be Alive...



## Death :

- Body and Sakshi are in close proximity but not Alive because body can borrow 'Consciousness' only from Sukshma Shariram.
- Therefore mind Eternally sentient because 'Consciousness' and mind both eternal.
- Never a time when mind is insentient with borrowed Consciousness.



- I am 'Consciousness' being - I am not inert, to say inert - I should be conscious.
- I am Chetana Tattvam which one of 3, I should claim as myself.

## 1<sup>st</sup> / Layman :

- Takes body as Chetana / Live Tattvam.
- Takes as I and fears mortality.
- 1<sup>st</sup> Mistake made by majority.

## 2<sup>nd</sup> Stage :

- Astika... comes to Karma Khanda I am not body.
- Body = Vasamsi Jeernani...

- Enlightened enough to say - I am not body lifted from physical I.
- Entrapped in located I - Mind - Ahamkara not afraid of mortality.
- I - Ahamkara will travel... Mind is located...
- Therefore will have to go to Narakam, therefore rituals done.

### **Gained Puranam :**

- List of mistakes done by all.
- Oil Coldrum... Cold water sprinkled... I go to Pitru Loka... no children - Sanyasi category - don't worry!
- Problem as long as I am Ahamkara...
- I am not travelling Ahamkara...
- I am Unlocated Sakshi... Don't travel from Loka to Loka... Akarta / Abokta... Don't depend on Sraddha...

### **Uncultured / Lay :**

- Mistake body as Aham because of Similarity between conscious - Chetana Body and Atma...

<b>Atma – is Sthula</b>	<b>Atma – Sukshma</b>
Adhyasa = Deha Abhimana	Adhyasa = Mana / Ahamkara Abhimana

- Trapped in Kartrutvam / Boktrutvam... Ahamkara Abhimana...

- Because of ignorance of Unlocated Sakshi / Consciousness - Person mistakes I as Mind.
- During waking and Dream, Body / Mind Active.
- I feel I am located 'Consciousness' being.
- I am confined / Located – When Body / Mind Active.
- In Deep Sleep, I am not functioning through body and mind is resolved.
- I don't have sense of location.
- No Feeling I am in Singapore for 8 Hours!
- When I wake up - I feel I am in Singapore
- In Dream also feel located.
- In deep sleep don't have sense of location.
- I continue to exist in sleep.
- I don't disappear in sleep.
- I know I survive and don't feel sense of location.
- Therefore sense of location is incidental - Comes and goes.
- Sense of location nonsense - Adhyasa

**Katho :**

आसीनो दूरं व्रजति शयानो याति सर्वतः ।  
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

āsīno dūraṃ vrajati śayāno yāti sarvataḥ |  
kastaṃ madāmadam devaṃ madanyo jñātumarhati || 21 ||

Sitting he travels far; lying he goes everywhere, who else, therefore, save myself is able to comprehend the god, who rejoices and rejoices not? [1 – 2 - 21]

- Because of ignorance of Unlocated Sakshi, Person mistakes located mind as himself.

## Verse 26 :

दृष्टिः श्रुतिर्मतिर्ज्ञातिः स्वप्ने दृष्टा जनैः सदा ।  
तासामात्मस्वरूपत्वादतः प्रत्यक्षतात्मनः ॥ २६ ॥

Seeing, hearing, thinking and knowing are always known by people in dream. Moreover, as they are essentially the self it is directly known. [ Chapter 14 - Verse 26]

## How mind not i?

- I am Sakshi different from mind.
- Who am temporarily functioning through mind in Jagrat Swapna Avastha.
- Mind is different from me, Mind not me because mind is clearly as object of Experience as seen in Dream.
- In waking Mind plays dual role.
- Mind is subject w.r.t. external world and object w.r.t. Sakshi.
- We are preoccupied with external world - Mind serves as Secondary subject.
- I am primary subject Sakshi.
- In Jagrat - Primary subject Sakshi and Secondary subject mind.
- Come close together and I am preoccupied with the world.
- We are preoccupied with external world, in Swapna Avastha... external world is Not there.
- Mind doesn't function as subject.
- Therefore w.r.t. Sakshi, mind is object.

- While enumerating things in room “specs” is omitted, because it is close to the eyes - Subject.
- When clearing dust - Know it as object...
- When I put on specs, it joins eye and Becomes subject.
- Mind as object clearly experienced in dream.
- In waking I put mind specs very close and am busy seeing world and forget mind.
- In the dream, I experience world - What I see as the world is my mind alone - Thoughts alone.
- Mind along with thoughts experienced in dream and I Sakshi - Am illuminator of mind.
- I Drishta am different from Drishyam.

### **Sloka : Meaning :**

- Drishti = Darshana / Sravana / Manana / Jnana Vritti.
- All Vrittis are clearly experienced in the dream.
- We don't call it Ghata Vritti, on getting up know as Vritti, Sakshi is their Witness / illuminator.
- Therefore Sakshi is different from mind and self Evident / Svayam Prakashate.
- Therefore i am Unlocated 'Consciousness' lending Chidabasa to mind and Body.

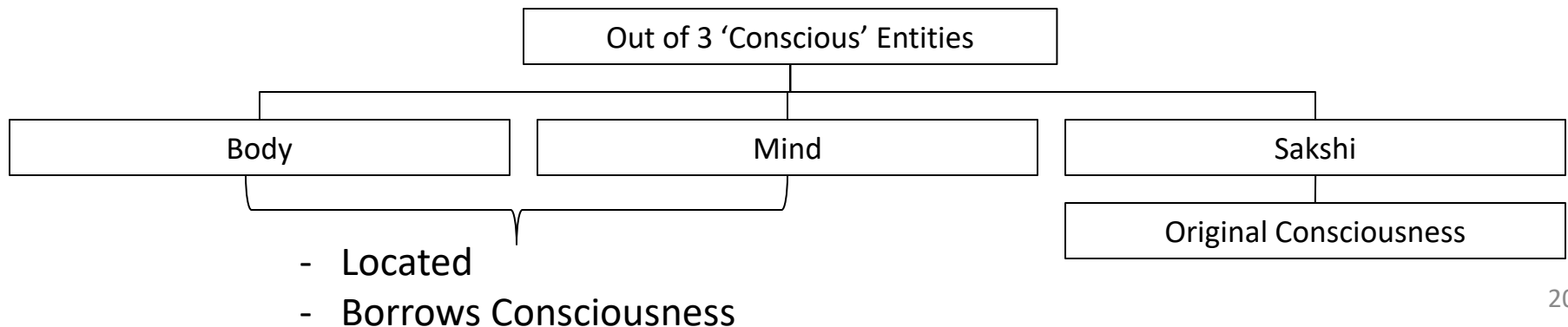
## Lecture 64

### Verse 25 and 26 :

- Why there is confusion among Sakshi / Manaha / Shariram... All 3 Are Chetana Tattvam.
- Sakshi = Svayam Chetanaha – Intrinsically ‘Consciousness’ / Unlocated not in time / Space.
- Time / Space in Consciousness – Sakshi – Naturally ‘Consciousness’ Mind = Inert intrinsically.
- Because of its nature, it is able to borrow consciousness / Becomes ‘Consciousness’ Entity called Ahamkara / Karta.
- Bokta / Punyavan / Samsari... One who travels from Loka to Loka.

### Live Body :

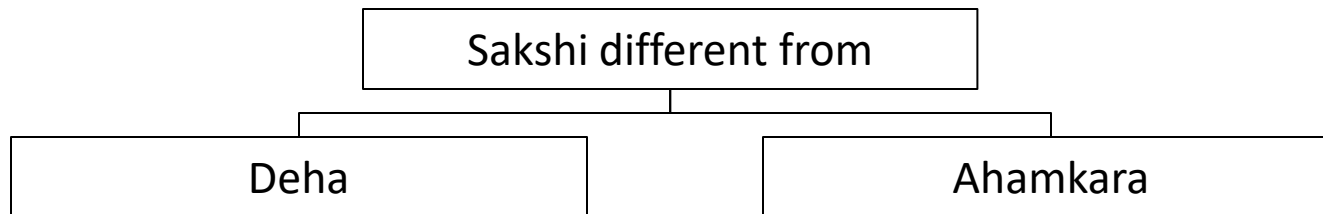
- Becomes live entity because of Borrowed ‘Consciousness’... Borrowed from Ahamkara...
- Sakshi lends ‘consciousness’ to mind and mind lends ‘Consciousness’ to body.



- Body and Mind can't be physically separated in this life.
- On Death... Body / Mind get Separated can't Physically Separate...
- Mind and Sakshi or Sakshi and Body All 3 Are inseparably intertwined.
- 3 Similar – All 3 Chetanam inseparably intertwined, like green chili and Beans...

### Problem :

- Aviveka
- Tears of Samsara
- Green and Inseparably mixed together.
- All Adulterations based on this Principle Created in India Look Similar to rice / Dal / To be mixed!!
- At creation Adulteration between Shariram / Mind / Sakshi...



- In Sushupti we are able to Drop both located I's
- During Sushupti, Located I disappears and during waking i... it Appears.
- What appears and disappears is not my intrinsic Nature.
- What's left out in Sushupti is Sakshi as Unlocated I - 'Consciousness' Principle – That alone is my Svaroopam.

## Dakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्  
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat  
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |  
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 6 ]

- That Sakshi I am is Showed in Verse 25 and 26.

### Verse 27 :

परलोकभयं यस्य नास्ति मृत्युभयं तथा ।  
तस्यात्मज्ञस्य शोच्याः स्युः सप्रह्वेन्द्रा अपीश्वराः ॥ २७ ॥

Even powerful beings including Brahma and Indra are objects of pity to that knower of the self who has no fear about the next world nor is afraid of death. [ Chapter 14 - Verse 27 ]

### What is Practical Advantage of this wisdom? Worldly benefit.

- As long as I take myself as physical body with borrowed 'Consciousness'.
  - Conscious entity no 1 - Body
  - Conscious Entity no 2 - Mind
- } With Borrowed Consciousness



Karta / Bokta / Ahamkara / Gandha

- Consciousness – Entity no 3 = Sakshi.



## Problem :

- As long as I am body, there is fear of Mortality of my death and others Body not under my control.
- Do lot for Longevity, if Prarabda long... Longevity long.

## Constant Discussion : Who should go first?

- Ready to face ones mortality not near ones as long as I = Body Mrithyu Bayam.

## Problem No 2 :

- I am Mind, Ahamkara doesn't die, no fear of Mortality when body falls...
- Ahamkara Survives / Travels – Takes new body there and Ahamkara Continues Samsara...
- If I am Ahamkara fear not out of Mortality but Praraloka Bayam.
- Gross Vyatharya Nadi... Only if Sraddha Given because Ahamkara = I
- Jnani not worried about consciousness entity no 1 and 2 – Which is Mithya...

## Conscious Entity No 3 : Has no Mrityu Bayam :

## Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

अच्छेदोऽयमदाहोऽयमक्लेदोऽशोष्य एव च।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [ Chapter 2 – Verse 24 ]

- Sarvagataha need not go from Loka to Loka.

## Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।  
तदेव सक्तः सह कर्मणैति  
लिङ्गं मनो यत्र निषक्तमस्य ।  
प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् ।  
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥  
इति नु कामयमानः; अथाकामयमानः—योऽकामो  
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,  
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |  
tadeva saktaḥ saha karmaṇaiti  
liṅgaṃ mano yatra niṣaktamasya |  
prāpyāntaṃ karmaṇastasya yatkiñceha karotyayam |  
tasmāllokaātpunaraityasmai lokāya karmaṇe ||  
iti nu kāmaya mānaḥ; athākāmaya mānaḥ—yo'kāmo  
niṣkāma āptakāma ātmakāmo na tasya prāṇā utkrāṃanti,  
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [ 4 – 4 - 6 ]

- Jnani doesn't have Mrityu Bayam, Body going to live 100 years / Die tomorrow.
- Both one - No liking or hatred to body  
- No attachment or Dvesha or Deha Abhimana.
- No need to watch horoscope constantly.
- 2003 - Nitya Gandam All gone /... Etc.
- One who knows 3<sup>rd</sup> entity as I - Not 3<sup>rd</sup> Karana Shariram - in Tattvam Bodha but Sakshi.
- Mrityu Bayam Nasti, Paraloka Bayam Nasti...

## **Yama Dharma Raja - Katho :**

- Jnani will not be afraid of me.
- How he looks at Jiva and Ishvara, gods to be pitied...
- Indra / Varuna / Brahaspati / Vrajapati / Hiranyagarbha - Were keeping God in high respect...
- One camp in Deva Loka! No desire to become them...
- Devatas are in world of gradation / Competition / Ahamkara.
- In Sakshi, no inferior / Superior
- Tara Tamyahita... no gradation... Indra's Ahamkara is superior because of more rituals...
- If you start doing Yagas then politician... Brahaspati superior because of superior Punyam belonging to Ahamkara not Sakshi.
- Brahmaji superior to Brahaspati.
- All Devatas in field of relativity / Transaction / One Upmanship / Rat race...

## **1<sup>st</sup> Status - Then Question :**

- Break record 1<sup>st</sup> and then see no one breaks your record.
- In Sakshi no Gradation / Taratamyam / competition...

## **Keno Upanishad :**

- Devatas Gain Knowledge...
- Whoever considers 'Ahamkara' as himself is in constant struggle / Competition = Matsarya.

## One of 6 Basic Problems of Mind :

- Kama / Krodha / Moha / Lobha / Madah / Matsarya → Competitive Spiritually.
- Brings best Spirit or Best in me – Same side goal!
- Work out of love and fullness brings out best / Not competition.
- Poornatvam brings out best without comparing with other Jnanis.

## Verse 28 :

ईश्वरत्वेन किं तस्य ब्रह्मन्द्रत्वेन वा पुनः ।  
तृष्णा चेत्सर्वतश्छिन्ना सर्वदैर्न्योद्भवाऽशुभा ॥ २८ ॥

What is the use of his becoming a powerful one or becoming Brahma or Indra if all inauspicious desires, the Cause of Misery, are entirely Uprooted? [Chapter 14 – Verse 28 ]

- Because of Jnanam - At level of Sakshi, I am full and complete.
- Need not struggle for Poornaha.
- As far as Ahamkara is concerned, it can never become Poornaha... to work for completeness is meaningless.
- Jnani accepts Poornatvam as it is, without comparing with other Ahamkaras.
- Sakshi – One – No Gradation.

## Among Jnani - There is gradation :

- Some sing / Teach / Travel / Expert in other Shastras, Jasmine / rose - No comparison.
- Ahamkara has infinite scope for refinement / In relative field - Better teaching / Polish / Interaction / Language / Perspective of world / Karnatic music...
- 7 Svaras up and Down... Kambodi... Without comparing with other Ahamkara...

- Sakshi – One – No Gradation.

### **Among Jnani - There is gradation :**

- Some sing / Teach / Travel / Expert in other Shastras, Jasmine / rose - No comparison.
- Ahamkara has infinite scope for refinement / In relative field - Better teaching / Polish / Interaction / Language / Perspective of world / Karnatic music...
- 7 Svaras up and Down... Kambodi... Without comparing with other Ahamkara...
- Jnani enjoys growing up at Ahamkara, level At Sakshi level Poornaha.
- Don't compare actual / Ideal Split, No perfection at Ahamkara level.
- Ahamkara can create guilt / Inferiority complex...
- As Sakshi ever perfection, Don't accept and lie down.
- Nature of life is 'grow', Animal / Plant / Grows... Therefore enjoy refining...
- Ahamkara should not be stagnant but grow.
- If ideal kept... I will always have sense of imperfection = Samsara.
- At Dharma Shastra level - Set targets for children.
- Thirst / Struggle gone... Therefore no stagnation, open for improvement.
- I am full and complete at Sakshi level, but I keep on growing at Ahamkara level = Jeevan Mukti.
- Not enamoured by Ishvara status which belongs to Ahamkara.
- Sakshi - Not Jeeva or Ishvara.

- Sakshi and Samashti Upadhi = Ishvara
- Sakshi and Vyashti Upadhi = Jeeva
- Minus Upadhis - Not Jeeva / Ishvara, not Brahma - Mrs. Saraswati !
- Happy as I am, Moksha Struggle to be someone else = Trishna = Samsara.
- Poori - When Not Poorna goes round, Samsari .
- When its Poorna, just waits there...
- Binding desire is cause of Misfortune - Cause of pain - Asukham

### Verse 29 - For Sakshi Jnani :

**अहमित्यात्मधीर्या च ममेत्यात्मीयधीरपि ।  
अर्थशून्ये यदा यस्य स आत्मज्ञो भवेत्तदा ॥ २९ ॥**

He is a Knower of the self to whom the ideas 'me' and 'mine' have become quite meaningless.  
[Chapter 14 - Verse 29 ]

- Ahamkara / Mamakara not powerful / Like roasted seed.
- Existing / Tangible available / Utility exists.
- Tasty - Can't grow / Germinate / Sprout, Jnani's Ahamkara and Mamakara present, Universal love for Jnani belongs to Ahamkara = Mind and Chidabasa, Compassion belongs to Ahamkara.

### Gita :

**अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२-१३ ॥**

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 – Verse 13]

- All belongs to Ahamkara.
- Functional Ahamkara - Loka Sangraga - Like poisonous fang both superficial to function in world...

### Verse 30 - How we know if Ahamkara is real or lost reality?

बुद्ध्यादौ सत्युपाधौ च तथासत्यविशेषता ।  
यस्य चेदात्मनो ज्ञाता तस्य कार्यं कथं भवेत् ॥ ३० ॥

How can there be any action in one who finds no difference in the self both when the intellect etc., its Adjuncts, exist and when they do not? [Chapter 14 - Verse 30]

### When its presence/ absence

- Don't disturb us, I know I have no Raga / Dvesha.
- Buddhi and Reflected Consciousness = Ahamkara.
- Disturbance by presence / Absence of objects and Beings.
- If thing disturbs my presence / Absence, then it gets reality.
- Ahamkara by getting capacity to disturb me becomes powerful.

## Lecture 65

Verse 31 :

प्रसन्ने विमले व्योम्नि प्रज्ञानैकरसेऽद्वये ।  
उत्पन्नात्मधियो ब्रूत किमन्यत्कार्यमिष्यते ॥ ३१ ॥

Say what action might be desired to be done by one who has known himself to be without a second, who is of the nature of homogeneous consciousness and who is devoid of impurities, both natural and adventitious, like the ether. [Chapter 14 - Verse 31]

Sakshi	Ahamkara
<ul style="list-style-type: none"><li>- Jnani Accepts Paricheda – Apoornatvam of Ahamkara</li><li>- Not Stagnation without growth</li><li>- Law of Nature – Improving / Refining / Growing</li><li>- Because of Acceptance, Growth is enjoying / Learning</li><li>- No Comparison / No Struggle</li><li>- My true nature, not relative but Poornaha</li><li>- Doesn't work for Perfection</li></ul>	<ul style="list-style-type: none"><li>- Karta / Bokta</li><li>- Ever Apoorna</li><li>- Can never become perfect</li><li>- As Karta / Has Bokta Limitations</li><li>- Doesn't have total control what's determined by Prarabda</li><li>- Rich casual with Rs 5 because he has billions</li></ul>

Verse 31 :

- Entire Svarga is toy for Jnani.
- In Case of Jnani, Ahamkara has lost its reality.



- If this is known, that presence and Absence of Ahamkara doesn't make difference in Me the Sakshi, for that person who has discovered the fact, then, that is greatest Accomplishment.
- Nothing else to Achieve in life.

**Verse 32 :**

आत्मानं सर्वभूतस्थममित्रं चात्मनोऽपि यः ।  
पश्यन्निच्छत्यसौ नूनं शीतीकर्तुं विभावसुम् ॥ ३२ ॥

He who sees the self in all beings and at the same time feels that he has enemies desires surely to make fire cold.  
[Chapter 14 - Verse 32]

**Why Jnani not bothered about Presence / Absence of Ahamkara?**

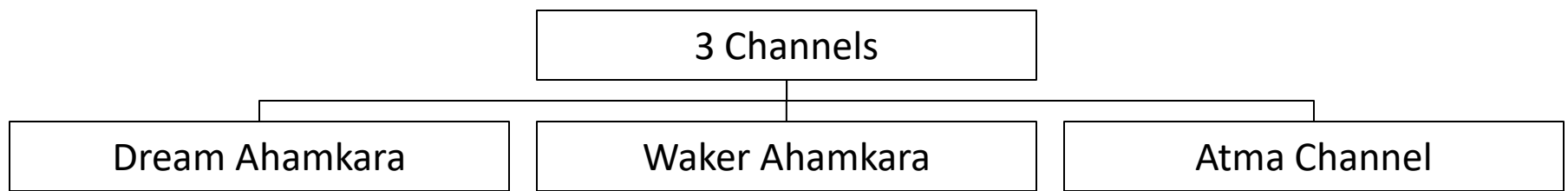
- When is person not bothered about Rs. 1, when he has Crores.
- When I have I am Superior - Sakshi... pure water, I will not go for pump water - Ahamkara and get salt water.
- When I have Sakshi with me...
- Atma Drishtya Aham Poornaha nothing to be established.

**Verse 33 :**

प्रज्ञाप्रणानुकार्यत्मा छायेवाक्षादिगोचरः ।  
ध्यायतीवेति चोक्तो हि शुद्धो मुक्तः स्वतो हि सः ॥ ३३ ॥

The self which has for its adjuncts the intellect and the vital force is reflected in the modifications of the intellect and in the senses, like the sun reflected in water (For example) The self is free and pure by nature (Even in that condition) as it is said in the Sruti, "It is at rest as it were." [Chapter 14 - Verse 33]

- I Sakshi have no Kartavyam, as Ahamkara... Duties increase.
- Tired of Ahamkara... Kartavyam come to green room.



### **Sleep :**

- No Channel functioning.

### **No end to Duties :**

- Its waiting to take dip in ocean after waves stop...
- I am ever free from duties... Ahamkara never free from duties.
- Thought can never obstruct itself, Katru Karma Virodha Dosha...
- Subject object never identical, Obstructer / Obstructed never one and same, Atma never obstructs itself.
- Futile, like effort required to make fire cold.

### **Conclusion :**

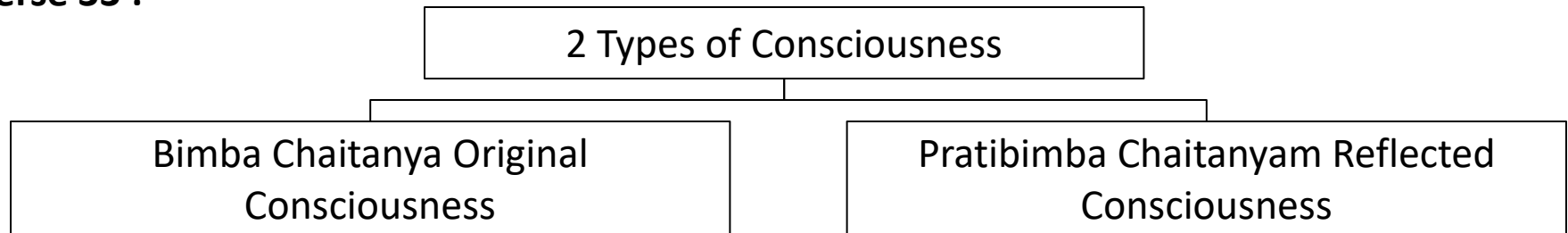
- Anatma can't obstruct Atma - Because there is no Anatma different than Atma and no Atma can obstruct atma.
- Know that Self / Atma which is ever Shantam – Tranquil.
- Vimala / Shudha - Pure - Vyomni - All pervading like space - Homogenous mass of consciousness... Pragyana Eka Rasam Chaitanya Matre Paramartika.
- Advitinam - Nondual... No 2<sup>nd</sup> thing as real as Brahman.

- Accept Vyavaharika Dvaitam, there are infinite no - Less real from Brahman - Don't count.
- Similarly don't count reflection on ground or reflection in mirror.
- No 2<sup>nd</sup> thing as real as Brahman, Name of person...
- Ahamkara Drishtya - Duties are there.

### **Moksha / Here and Now :**

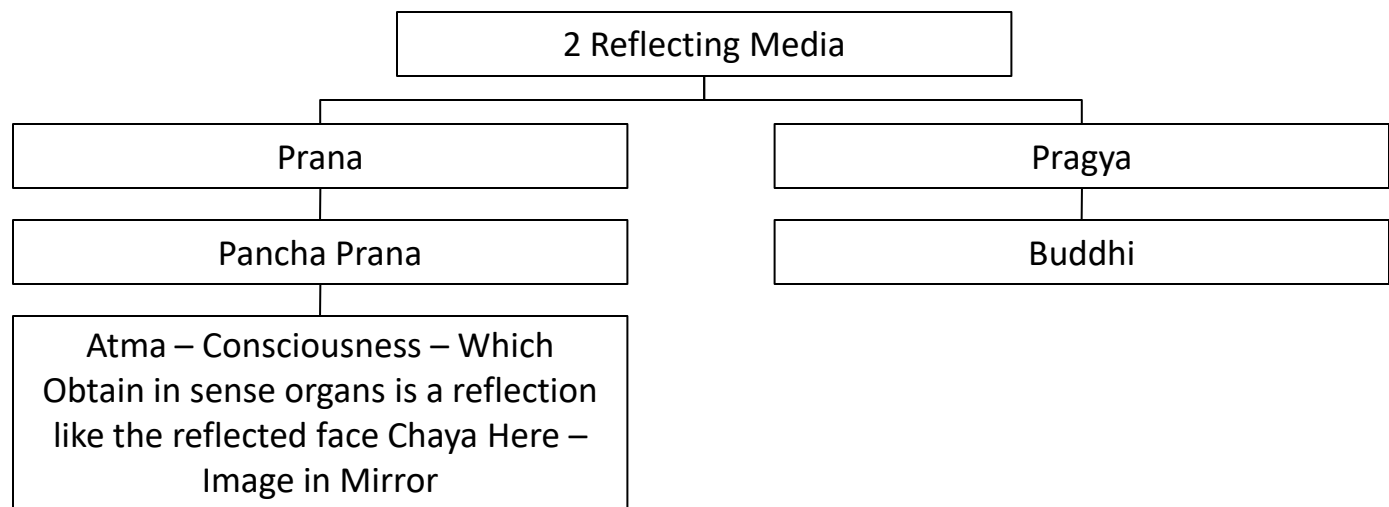
- Atma which resides in all – Sarva Kutastam – Not Samsari – Content of all – All pervading...

### **Verse 33 :**



### **Pratibimba Chaitanyam :**

- Parichinnaha / Karta / Bokta - Doer / Laukika - Veidika / Enjoyer / Traveller / Located entity / Sravanam – Mananam – Nididhyasanam / All process involves time / Mind / Modification.
- Any reflection depends on reflecting medium.
- Imitator (Anukari ) of reflected medium.
- Reflection imitates mirror, If mirror moves / Dull / Bright / Destroyed / Location.
- The reflection moves / Located / Dull / Bright / Destroyed - Mirror subject to Vikara.<sup>216</sup>



- ‘Consciousness’ - which obtains in sense organ is like reflection and imitates mirror sense organ...
- Reflected Consciousness - Imitates Prana and Mind.
- That becomes Karta / Bokta / Ahamkara / Mind with traveller.
- Mind and Reflection inseparable,
- Therefore mind called Ahamkara / Pratibimba Chaitanyam, Mixture of mind and Ahamkara and Reflected Consciousness always eternally together.
- Reflection is never without mind.
- Consciousness - is without any action in its original nature as Bimba Chaitanyam.
- Without any movement... Bimba Chaitanya Rupena - Without taking reflecting media into account it is Svataha Shudha...
- Free from impurity – Kartrutva Boktrutvam / Vikaratvam / Punyatvam / Papatvam and its ever free.

## Who Meditates?

- Ahamkara Meditates, Sakshi Meditates as though...

### Brihadaranyaka Upanishad :

- Dhyatho Eva Cha Uktaha...
- When Sruti talks of Atma, it Adds Eva as though.
- Atma does Sravanam / Mananam / Nididhyasanam – As though everything, as though.
- I am not bound... I don't do Sravanam / Mananam / Nididhyasanam - Upasana - I do not get Moksha.
- Everything belongs to Ahamkara, I am as though Samsari / Doing all actions, as though liberated / Bound.
- Liberation as real as bondage - Vedanta Drishtya... all as though.
- All belong to Ahamkara... but superimposed on Sakshi.
- Ahamkara Dharma - Sakshihi Adhyastasya... Atma meditates as it were...
- Eva Emphasised as it were really... Atma doesn't have any karta.

### Shankara quotes Brihadaranyaka Upanishad : Many times :

कतम आत्मेति ; योऽयं विज्ञानमयः प्राणेषु हृद्यन्त-  
ज्योतिः पुरुषः ; स समानः सद्भूमौ लोकावनुसंचरति,  
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-  
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu,  
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv  
anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā,  
imaṁ lokam atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being indetified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

### Verse 34 :

**अप्राणस्यामनस्कस्य तथाऽसंसर्गिणो दृशेः ।  
व्योमवद्व्यापिनो ह्यस्य कथं कार्यं भवेन्मम ॥ ३४ ॥**

How can I have actions who am pure consciousness devoid of the vital force and the mind, Unattached and all-pervading like the ether? [Chapter 14 - Verse 34]

- Reflection Consciousness Pratibimba Chaitanyam - Helpless, because its lot is determined by Reflecting Medium.
- Any reflection is helpless, Yamana Yogakshema.
- When Reflection Medium comes, reflection comes / Moves / Perishes.
- As Reflection Consciousness helpless = Vyavaharika Jeeva, Mind connected to body.
- Body connected to Prarabda... As Ahamkara , Pratibimba Chaitanyam helpless.
- If no train, stuck in Uttarkashi.
- Body can't go without train - While coming think, staying in Uttarkashi better.
- Sakshi has no connection to Prana and Antahkarana – Manaha.

### Sakshi is Aprana / Amanaha :

- It doesn't have Prana / Manaha - As real as Sakshi means it does not have reality like Prana.
- Sakshi is Paramartika satyam, Prana = Vyavaharika satyam.

- From Sakshi Drishti... Prana is as good as non existent - Like Wakers world and dream, Not totally non existent - its available for experience.
- Prana Experiencable - As good as non existent.
- Pot as good as non existent because pot can't be counted with clay.
- Similarly Amanatasya - Free from mind.

## Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Sakshi without relationship.

## Rule :

- Relationship possible only between 2 things belonging to same order of reality.
- In dream 2 persons related, Dream dowry not useful.
- Samana Sattakayo Sambandaha Relationship only, between 2 things having same Satta.
- Satta means same order of reality.
- Atma can't have relationship with anything.
- Vyavaharika Anatma and Paramartika Atma... can't have Sambandha.

- Asamsargi = Asanga / Asambandaha, Drisheha - Chaitanya Svarupaha = Consciousness.

### **Vyomavat – Vajapinaha...**

- All pervading like Akasha, Generally Ahamkara once in a while in class, Sakshi.
- Real conversion to become I am Sakshi - Once in a while playing role of Ahamkara.

### **Wayne Dyer :**

- You are not a human being with spiritual experience.
- You are Spiritual being with temporary human experience.
- Human body incidental - Ahamkara will manage any situation.

### **Verse 35 and 36 :**

असमार्थि न पश्यामि निर्विकारस्य सर्वदा ।  
 ब्रह्मणो मे विशुद्धस्य शोध्यं नान्यद्विपाप्मतः ॥ ३५ ॥  
 गन्तव्यं च तथा नैव सर्वगस्याचलस्य च ।  
 नोर्ध्वं नाधस्तिरो वापि निष्कलस्यागुणत्वतः ॥ ३६ ॥

As I am Brahman, always changeless and pure, I never see the absence of concentration in me; and free from sin and virtue, I find nothing in me to be purified. As I am without parts, without qualities, without motion and all-pervading, I do not find, on my part, the action of going or a place to go to; nor do I find an upward, a downward or an oblique direction. [Chapter 14 - Verse 35 and 36]



### **Repetition for assimilation :**

- We have to postpone Moksha... Asamadhi = Restlessness / Vikshepa.
- Opposite of Samadhi = Absorption steadiness of mind.
- I don't have Vikshepa.
- When I have Vikshepa - I claim I am Ahamkara.

### **Pratibimba Chaitanyam :**

- I am neither mind nor reflection I am Original Consciousness...

### **Why sun should worry?**

- When it sees reflection of itself in water.
- When you see reflection in convex mirror, don't become agitated... or in concave mirror that face has become flat.
- Problem of Pratibimbam is not problem of Bimba.
- Don't see restlessness in me because Sarvada Nirvikara.

### **Ever undisturbed :**

- No need to eliminate Prarabha to get Moksha so many Papams alone / Remove impurities.
- Impurities belong to Ahamkara, Mind mirror has Raga / Dvesha / Kama / Krodha.
- I Sakshi ever Nitya Shudha karmas...
- Shodhyam - That which is to be removed all belong to Ahamkara... Mithya is nature, I am Satya.

### Verse 36 : No Gautham - No destination to reach :

- Madras / Heaven / Vaikunta / Kailasha / Golakha / BrahmaloKa / Because I am all pervading motionless.

### Gita :

अच्छेदोऽयमदाहोऽयमक्लेदोऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [ Chapter 2 – Verse 24 ]

- Need not go to upper / Lower Lokas – to Japa / USA – Other places on earth, Because I am already all pervading.

## Lecture 66

### Nature of Sakshi :

- When he understands himself to be Sakshi - He is Poorna Svarupaha nothing to accomplish in life.
- Nishkarmyam Siddhim Paramanu Adhigandhena Gachchati
- Attain Moksha freedom from all struggles to be complete.

### Acts out of Poornaha :

- When for Poornatvam - its called binding action.
- Out of Poornatvam - Called Leela... serve as Loka Sangraha.

### Verse 36 :

- Before Jnanam had desire to go to Svarga Loka through Krishna Gathi or Brahma Loka through Shukla Gathi.
- Wanted to reach higher Loka.
- I am all pervading Sakshi - Can't move from one place to another.
- Can move hand from top to bottom, within water convection current.
- No internal top to bottom movement or external movement - Go one place to another.
- Because I don't have division like Top / Bottom or 2 sides, because Nishkalasya Partless.

- Niravanyavatu - Limbless
- Aguntatvataha – Propertyless.
- Therefore don't have internal movements, Motionless - No destination.

**Verse 37 :**

**चिन्मात्रज्योतिषो नित्यं तमस्तस्मिन्न विद्यते ।  
कथं कार्यं ममैवाद्य नित्यमुक्तस्य शिष्यते ॥ ३७ ॥**

How can any action be left for me who am ever free; for the self is always of the nature of the light of pure consciousness and hence devoid of ignorance. [Chapter 14 - Verse 37]

- Duty of removing self ignorance / Not there.
- I Sakshi free from ignorance and Maya because they are of lesser order of reality.
- Not tainted / Sullied by ignorance.
- No need to rub Atma to remove ignorance.
- Ignorance can't stick to Atma, Because Atma belongs to higher order of reality.

**Ahamkara has ignorance :**

- Atma need not be purified - Tamaha Nasti...
- Therefore Advityam because Maya cant be counted with Atma.
- Maya is Anadi and Anantha - Beginningless and Endless.
- If I get Moksha - Others will continue in Samsara.
- Na Rupa Asya... Maya Anadi - Matter Anadi / Anantam.

**Matter not created / Destroyed**

- Adhyasa is not Anadi / Anantha.

Consciousness	Matter / Maya
<ul style="list-style-type: none"> <li>- Eternally Paramartikam</li> <li>- Nondual</li> </ul>	<ul style="list-style-type: none"> <li>- Eternally Vyavaharika</li> </ul>

### Because Vyavaharika Maya :

- Can't disturb Paramartika Chaitanyam, Agyana / Maya Nasti.
- Experiential Existence never denied.
- Whatever you Experience is Maya Matter
- Experiential Satta Can't be Negated
- Vastavika Satta is negated.
- Factual existence is negated
- Everyone experiences ignorance, nobody says I am Brahman.
- There is world in front of you = Maya Experientially, utility not questioned, only fact.
- Experiential sun rise nobody negates.
- Sun never rises Knowledge doesn't disturb... Experience based transactions.
- Transactions doesn't disturb knowledge, No matter, other than me the 'Consciousness' nothing exists.

## **All actions based on ignorance :**

### **Ignorance :**

- “ I am Apoornaha “
- I am incomplete
- I will be complete if I get toy / wife / Child / House / Car.
- How can “ I “ have action.

### **I am Chaitanyam :**

- Chinmatra Jyotishaha - Pure light of ‘Consciousness’

### **Vedantic definition of light :**

- In whose presence things are known.
- In whose absence things are not known.
- In the presence of ears, sounds known
- In the absence of ears, Sounds not known.
- In the presence of mind, sense organs known / Illumine.
- In the absence of mind, Sense organs known / illumine.
- In the presence of Sakshi,(Ever Evident) Mind known and Unknown.
- ‘Consciousness’ is that in whose presence everything is known.

### **Figuratively termed Jyoti :**

- Nitya Muktasya - Free from action / Struggle / Limitation.
- Mama - Adjustment to Chinmatra Jyoti Nitya Mukta.

- Here and now I am free – I have to go to India is Ahamkara ‘I’
- I – Sakshi – Here in this Verse.

**Verse 38 :**

**अमनस्कस्य का चिन्ता क्रिया वानिन्द्रियस्य का ।  
अप्राणो ह्यमनाः शुभ्र इति सत्यं श्रुतेर्वचः ॥ ३८ ॥**

How can there be any thought in one who has no mind, and actions in one who has no senses? The Sruti truly Says, the self is pure, devoid of the Vital force and the mind. [Chapter 14 - Verse 38]

- Wherever Sakshi / Brahma Aikyam, can be used for ‘Nididhyasanam’ its using 1<sup>st</sup> person singular – Mama.
- If 3<sup>rd</sup> person used in sentence no use for ‘Nididhyasanam’
- Atma is Brahman - No use
- I am Brahman - I have no Kartavyam / Free from limitation.

**Verse 37 and 38 : Uses mama...**

**Nirvana Shatakam – Exclusively ‘Nididhyasanam’:**

**मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ १ ॥**

Mano-Buddhy-Ahangkaara Cittaani Naaham  
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||1||

Neither am I the Mind, nor the Intelligence or Ego, Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes), Neither am I the Sky, nor the Earth, Neither the Fire nor the Air, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 1 ] 228

## Nirvana Shatakam :

न च प्राणसंज्ञो न वै पञ्चवायुः  
न वा सप्तधातुः न वा पञ्चकोशः ।  
न वाक्पाणिपादं न चोपस्थपायु  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥२॥

Na Ca Praanna-Samjnyo Na Vai Pan.ca-Vaayuh  
Na Vaa Sapta-Dhaatuh Na Vaa Pan.ca-Koshah |  
Na Vaak-Paanni-Paadam Na Copastha-Paayu  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||2||

Neither am I the Vital Breath, nor the Five Vital Airs, Neither am I the Seven Ingredients (of the Body), nor the Five Sheaths (of the Body), Neither am I the organ of Speech, nor the organs for Holding ( Hand ), Movement ( Feet ) or Excretion, I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [ Verse 2 ]

- I have no worry / Anxiety... old age / Children...
- If anxiety ,I have to take care of future.

## Amanastasya - Ka Chinta :

- Anxiety belongs to mind... Mind = Ahamkara
- I am Sakshi - Different from mind and Chidabasa.

## Amanaskaha : Thoughtless / Mindless :

- In sleep no worry, Problems till you go to sleep... if no legitimate method of solving problem – Sleep.
- In sleep, I am Sakshi - Amanayasa, Apranaha.
- What action is there for me who is free from Anindriya - Apani / Padam – Achakshu... Kshotram.



## Mundak Upanishad : True words...

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

### Verse 39 :

अकालत्वाददेशत्वाददिक्त्वादनिमित्ततः ।  
आत्मनो नैव कालादेरपेक्षा ध्यायतः सदा ॥ ३९ ॥

Always meditating on the self, one has nothing to do with time etc., as the self is in no way connected with time, space, direction and causation. [Chapter 14 - Verse 39]

- Sakshi free from worldly / Veidika karmas.

### Veidica karma based on :

#### 1) Time :

- Sandhyavandanam

#### 2) Desha :

- Brahma Kapila , Bodh Gaya, Tirthasthala, Pinda Dhanams, Grahanam if in India - Do Tharpanam.

#### 3) Dik :

- Face East - Sandhyavandanam – Morning
- Evening face west or north... Idols keep in proper direction, Do Namaskara Not facing south.

#### **4) Occasion :**

- Jata karma - Do at birth not regularly
- 13<sup>th</sup> day of death... Nimitta – Based, Naimitta based karma.

#### **Varn :**

- Brahmana / Vaishya / Kshatriya / Shudra

#### **Ashrama :**

- Brahmacharya / Grahasta / Vanaprasta / Sanyasa.

#### **Vayaha :**

- Age – Upanayanam – At 8 Years.

#### **Avastha :**

- Condition of Body - Black hair is Adhikari.
- Sakshi has no Desha / Kala / Dik / Occasion / Varna / Ashrama / Vayaha / Avastha...
- Jnani - Grahasta has to continue rituals.
- Jnani - Has understood he is free from action  
- Otherwise gets Papam.
- Atma - Free from conditions - Kala/ Desha / I don't have any karma.

#### **Why I am free?**

- I am always abiding in Sakshi through 'Mind'
- In my Hridaya Akasha - Atma Surya is always shining.
- There is sunrise / sunset.

## How can I do Sandhyavandanam?

- My original 1<sup>st</sup> mother - Avidya - Janma - Karanam is dead and Son-called Jnanamaya is born Atma Jnanam...
- Therefore 2 Asouchams - Caused by death / Birth... have 2 impurities, No karmas for me.

### Verse 40 :

यस्मिन्देवाश्च वेदाश्च पवित्रं कृत्स्नमेकताम् ।  
अजेतन्मानसं तीर्थं यस्मिन्स्नात्वाऽमृतो भवेत् ॥ ४० ॥

The mind is the place of pilgrimage where the Devas the Vedas and all other purifying agencies become one. A bath in that place of pilgrimage makes one immortal. [Chapter 14 - Verse 40]

### Glory of Atma Jnanam :

- Atma Jnana Mahima... Atma Jnana Phalam...

### Greatest Purifier : Gita :

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४.३८ ॥

Certainly, there is no purifier in this world like Knowledge. He, who is himself perfected in yoga finds it in the Self in time. [ Chapter 4 - Verse 38 ]

- Pilgrimage / Punyavajalam / Fasting – Krichra Chandayanadhi / Chanting / Prescribed to purify mind.
- They will remove impurity of Papam only, not of Punyam.
- Punyam also impurity because it gives rebirth.
- Rituals can remove Punyam, Rituals themselves are in the form of Punyakarma.

- One Punya karma can't destroy another Punya karma just as darkness can't destroy darkness.
- No method of removing Punyam, Can't do Papam to remove Punyam.

### **Then Papam will be there :**

- No karmas to remove original impurity called Agyanam.
- Karmas can't remove ignorance - Yoga/ Upasana / meditation.
- Will be ignorant yogi - Knowledge alone purifies papa / Punyam and Agyanam - Jnana Ganga.

### **Jala Ganga removes Papam :**

- Jnana Ganga removes Papam / Punyam/ Agyanam.
- Shankara glorifies Jnana Ganga as Theertham - Sacred water.
- Sacred Theerthas - Bath on particular day in Mamangam in Kumbakonam.
- Ganga / Godavari / Sindu / Krishna - Visit Kumbakonam, Saraswati – Devatas also visit.
- Pushkar / Kumbamela also similar.
- All Devas / Vedas - Sacred Tirthas - Holy places and Waters - Pavithram.
- All together in Manasa Tirtham - One sacred water = Atma Jnana Teertham.
- Mananam Tirtham because knowledge resides in mind.
- Any knowledge in mind only not in Karana / Sthula Shariram.
- Knowledge exists in Vritti Rupam and exists only in Antahkaranam.

## **Therefore Manasam :**

- Taking dip in Jnana Tirtham by Sravanam / Mananam / Nididhyasanam one becomes purified of all sins.

## **Comparing Jnanam to Jnana Ganga - Similarities :**

- 1) Both originate from Shiva's head - Sada Shiva Sama Rambam
- 2) Both flow from higher(Guru) to lower(Sishya) level.
- 3) Both perennial.
- 4) Can't go anywhere to take dip, Go to Guru chat to take dip.
- 5) Become immortal - Amrutaha Bavet.

## **Verse 1 to 11 :**

- Atma - Anatma - Sakshi / Ahamkara Viveka

## **Verse 12 to 40 :**

- Sakshi Brahma Aikyam and Aikya Jnana Phalam.

## **Verse 41 to 50 :**

- Atma - Anatma Viveka foundation must be clear To appreciate Atma - Brahma Aikyam.

## Lecture 67

### New Camp :

1)

Upadesa = Teaching of lord	Teacher = Vedas
----------------------------	-----------------

### 2) Main Teaching / Essence :

- I am infinite / Limitless / Don't miss anything to be Poornaha.

Tat	Tvam	Asi
Poornam Brahmas Reality	You	Are
Nitya / Shudha / Buddha / Mukta / Eternal / Ever Pure / Ever Evident / Ever free / Prakasha Rupam / Ever Poorna – Complete / Sarvadhara / God / Jagat Karanam		

### 1<sup>st</sup> Step :

- Up Reveals Brahman.

### 2<sup>nd</sup> Step :

- Infinite you are to Accept.

## **9 Times Chandogyo Upanishad :**

- Repeats - Doubtless statement, Serious Statement – Not Casual Statement.
- Tatparyavat Vakyam we are not able to Accept.

### **My idea :**

- I am mortal / Incomplete everyone dies in creation - I am non eternal, Clear / spatially limited / Travel to reach Rishikesh.
- Time wise finite - Emotionally finite - I want love of all people - Only some love me.
- Physically / Emotionally / Intellectually finite.

### **Upanishad :**

- You are infinite but can't dismiss Veda as its revelation from Lord.
- How to reconcile contradiction.

### **Only way - You are infinite :**

- I and you – Contradiction



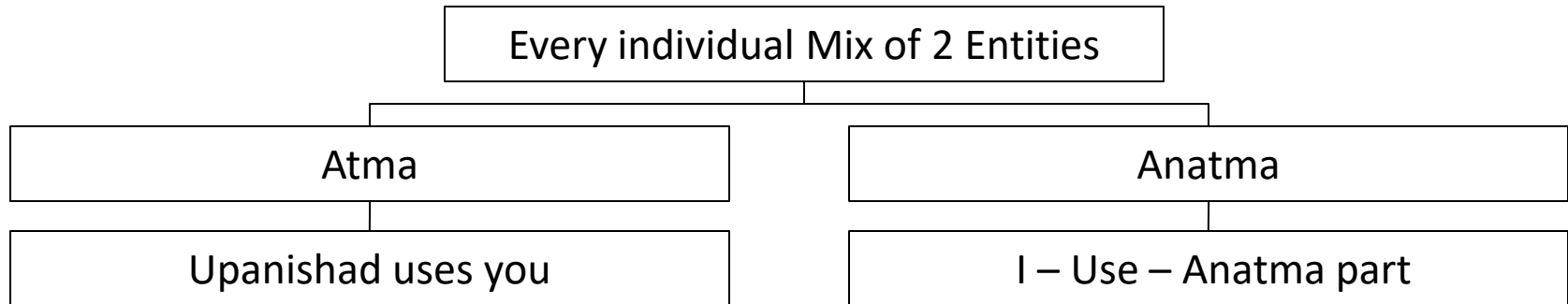
Different than my I

### **Initial confusion :**

- Krishnamurthy not come A or K ? communication gap.
- Find out intention / Vilaksha of Speaker.
- Similarly Many communications confusing, because I am Mix of 2 Factors – 2 I's – Sakshi – Ahamkara.

## What are the 2 Factors in the Individual?

- Then I know what I am referring to and what Upanishad is intending.



- Initial difference = Atma you and Anatma I.

## Atma Definition :

- Chid / Chaitanya Rupaha – nature of Consciousness.

## What is ‘Consciousness’?

1)

Not Part	Property	Product of Body
Hand	Height / Wight / Tall	Blood

2) Independent entity which pervades and Enlivens Body.

## Scientist :

- Consciousness is product of matter.

## Vedanta :

- Consciousness is independent of matter and pervades matter and enlivens body.



- 3) Not limited by boundaries of body, extends beyond body and All pervading.
- 4) Will continue to exist after body goes away / Survives fall of body.

### **Everything else Anatma - What is Anatma?**

- Everything other than Consciousness = world / body/ mind.
- Anatma = Inert matter Jadam, Born out of 5 elements, Therefore Jadam Pancha Bautikam.
- All 3 born out of 5 inert element.

### **1<sup>st</sup> Stage :**

- Atma Anatma Viveka

### **2<sup>nd</sup> Stage :**

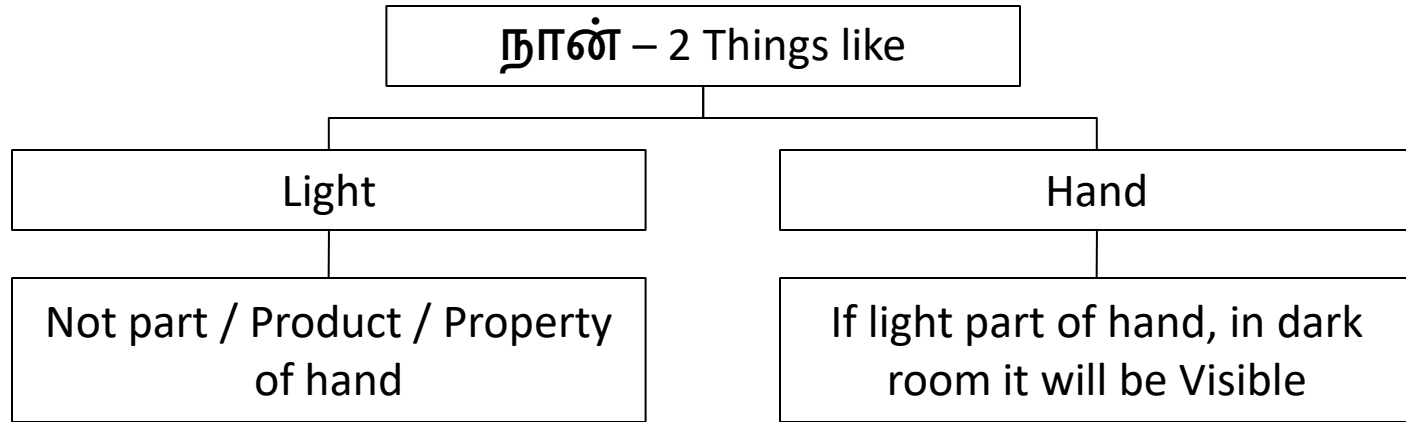
- Learn to claim Consciousness as my self and Anatma not me.
- Once I know I am 'Consciousness' then I am eternal / All pervading.
- Assimilation = Nididhyasanam = Shifting meaning of 'I'
- Iron curtain - Guru - Says Tat Tvam Asi.

Student must say - Aham Brahmasmi

- Because 'I' not shifted from Anatma to Atma.
- Therefore Vedanta not meaningful.
- To facilitate shifting, techniques used to shift 'I'.

## Example :

- 1) Light and Hand
  - 2) Drk Drishya Viveka
  - 3) Prakashaka / Prakashyam Viveka, Light because of which you are able to talk about hand.
- We are Seeing Mixture.



## Hand is not Luminous :

- Light pervades and illumines but different, beyond boundaries of hand.
- Therefore you see me and I see you, Light continues when all go out.

That is Limitless	Limited
Light	Finger

- Light – Hand, Viveka.

## Change Meaning :

- 1) Am Mortal / Immortal both should not cause problem for me.
- I – Something other than Body/ Mind, light – illuminator and illumined.

## Gita :

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३४ ॥

Just as the one sun illumines the whole world, so also the lord of the field (Paramatman) illumines the whole field, O Bharata. [Chapter 13 - Verse 34]

- 2) Prakashyam / Prakashaka Viveka.
- 3) Drk Drishya Viveka for Atma / Anatma Viveka for Experencer / Experienced Viveka.

## Basic Law :

- 1) Subject / Experencer is Always different from object experienced.

## Example :

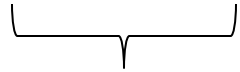
- Eyes can't see eyes
- Camera can't take its photograph
- Tongue can't taste itself.
- Phone can't did itself.
- Subject never Object
- Seer Never Seen
- Knower never known
- Experencer never experienced

- To identify myself go on negating whatever I experience / Experienced.
- Not Experienter, negate all Anatma, Atma left.

### 1<sup>st</sup> World – Negated :

- I am Experienter of world / Pot / Book / Hall.

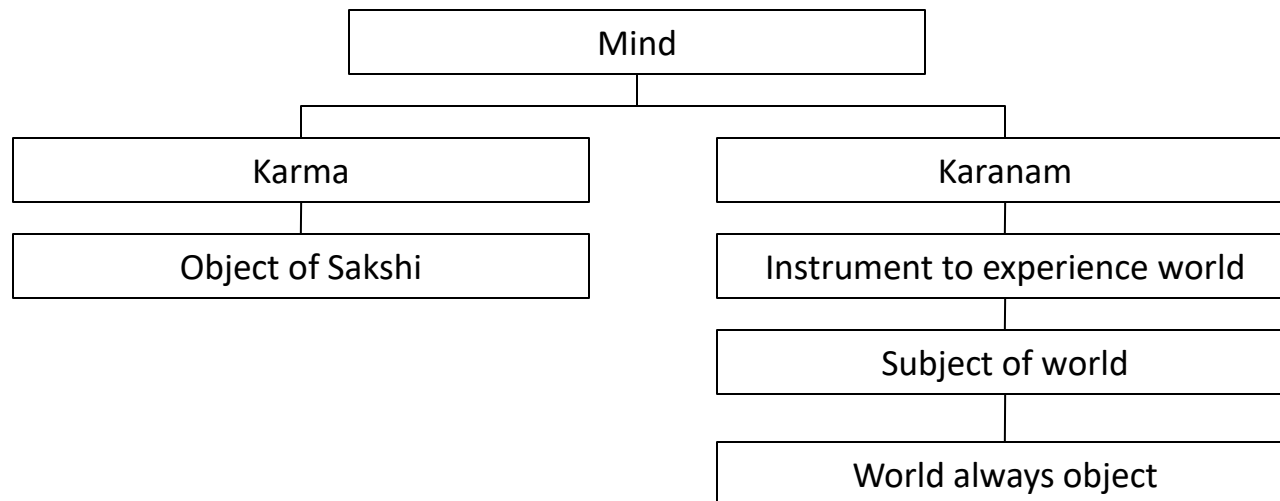
Body / Mind

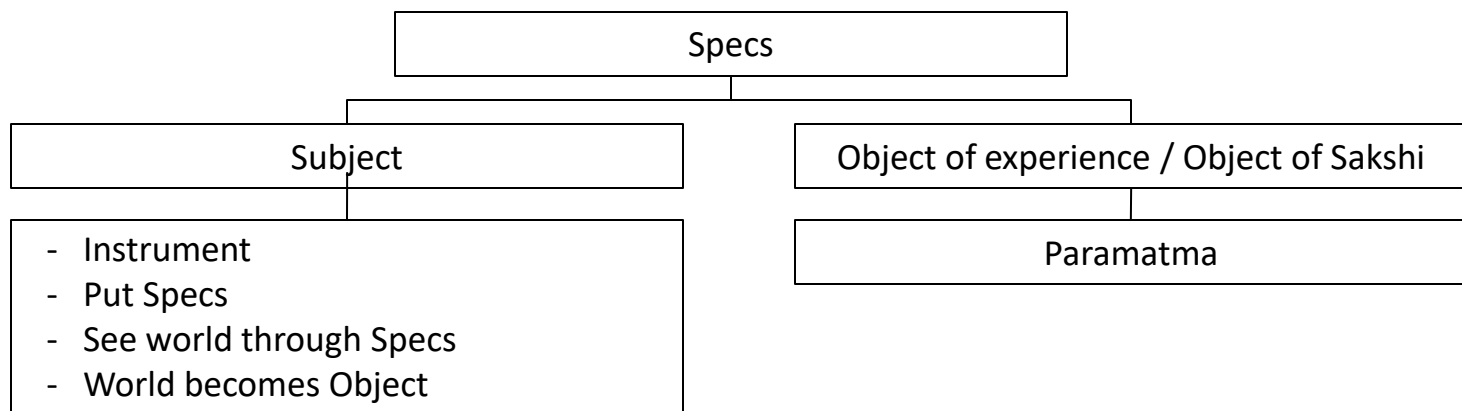


Earthenware

- Body mind → Refined Earthenware / Crockery - Breakable - Handle with care - Temporary/ cold / Stomach Upset.
- Mind - Delicate Earthenware - Easily Upset totally broken... I am Experienter
- Learn to claim myself as Experienter Atma.
- World / Body / Mind - Learn to look as experienced Anatma - Object.

### Uniqueness of Mind :





- Specs - Instrument - Closer to subject rather than object, Even though it is subject.

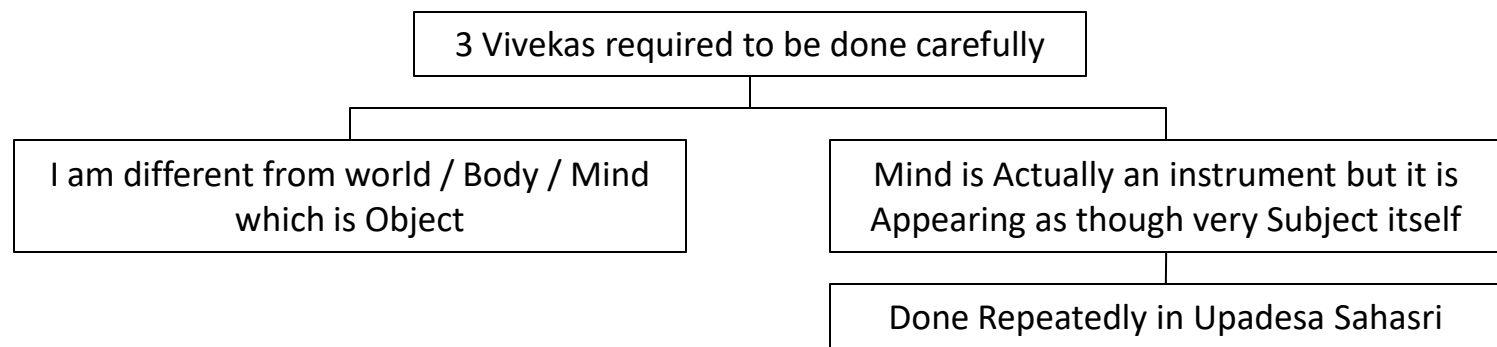
### Important Law :

- Object when serves as instrument becomes closer to subject.
- Taken as though subject and included as subject.

I See Specs	I See you
Object	Included in Specs

I Take Pen	I am writing notes
- Object	- Pen included in I - Can't remove pen and Start writing with fingers

- Mind – Object and Subject
- Mind has to be carefully separated from Subject, Because its often included in the Subject I – Sakshi.



- Then I can Say(Comfortably without doubts), I am infinite(Doesn't include world – Object and Mind – Instrument).

### **Jnana Nishta Says :**

- I am all pervading without Jerk in his mind.

## Lecture 68

1) Unless 'I' is not clear, Aham Brahmasmi will not be clear.

### 2) Shifting meaning is Vedanta :

- In Vyavahara, I am body etc and when I come to Shastra I should be able to shift and see meaning of i.
- 3) I should be Understood as 'Consciousness' principle different from world / Body / Mind which is Experienter of world / Body / Mind.

### 4) Example :

#### a) Light / Hand :

- To show 'Consciousness' is independent entity even though it is intimately Associated with body and hand.

#### b) Drk / Drishya Viveka :

- Experienter / Experienced I am Consciousness which pervades and illumines body and is independent of body.
- I – 'Consciousness' am independent of body and am Experienter of all 3 factors.
- World / Body / Mind – This Exercise will help me to see myself different from all 3.

### Subtle Distinction :

- World = Object of 'Consciousness'
- Body = Object of Consciousness / Experience
- Mind is Object of Consciousness and also, Senses as an instrument.

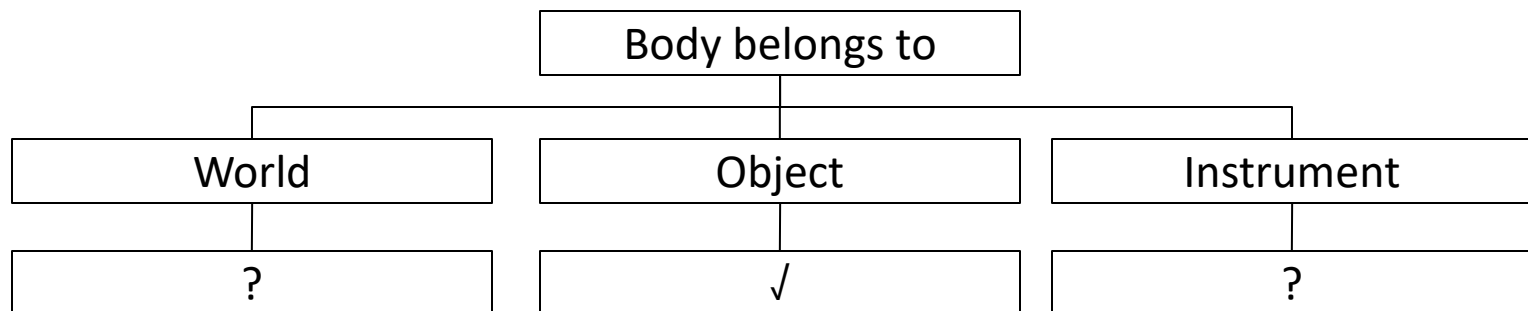
- I See the mind and see the world through the mind.
- Like Before putting on I See specs and Then I see through the specs.
- Specs has 2 Fold function - Object and Instrument.
- Specs taken as part of Observer / Subject.
- Mind Taken as part of Observer / Subject.

### How we prove mind is instrument for Seeing the world?

- As long as I use mind instrument I see the world.
- When mind is resolved in sleep, I don't use mind instrument and I don't experience world.
- In sleep I didn't know anything, Shows I Experiencer is there.
- Experience missing because of lack of experiencing instrument.
- People remove contact lens, People remove mind - Gift from God

### Keep it aside :

- Early morning - Put on and begin to experience.





## **The mind alone I observe :**

- Body, Mind, world observed by mind.
- In world body included, In sleep when mind is folded, body not experienced.
- I am Experienter - Different than world / Body objects.
- Different than mind which is both object and Instrument.
- Normally when I am Experienter of something, we feel there is physical distance.
- I see you / Book - You are feet / Inches away...
- I am Experienter of mind... Not there and looking at mind...
- Even though mind and I have Experienter - Experienced relationship.
- There is no physical distance between the two.
- I pervade mind and experience mind.
- In the case of mind - No physical distance.
- Don't stand aloof and try to look at mind.
- Specs can remove and look mind - Contact lens can't be removed.
- Because 'I' consciousness am all pervading.
- Physical distance can't be created between i observer and object mind.

## **Drk Drishya Viveka - Concluding 10 Verse - 41 to 50 :**

- Shankara emphasising - Aham Brahmasmi relevant / Meaningful from worldly experience...

- While listening to Vedanta - Hear as 'Experiencer' of body.
- As Experiencer of body / Mind - Aham Nityaha / Shudha / Sarvagataha...

## Chapter 14 – Verse 41 :

न चास्ति शब्दादिरनन्यवेदनः परस्परेणापि न चैव दृश्यते ।  
परेण दृश्यास्तु यथा रसादयस्तथैव दृश्यत्वत एव दैहिकाः ॥ ४१ ॥

(Non-conscious objects of Knowledge like) sound etc. Cannot illumine themselves nor one another. Therefore taste etc. Are illumined by one other than themselves. So are taste etc. Pertaining to the Body as they are also objects of knowledge. [Chapter 14 - Verse 41]

- I am Awarer / Experiencer / illuminator of Body / Mind.
- Sthula Deha / Sukshma Deha - Vyatiriktaha Aham.

## 2 Laws :

### Example : Clip / book :

- Object of my knowledge.
- 2 External objects - Of my knowledge Both inert in nature.
- Whatever is object is inert, Yatha Drishta Tata Jadam.

## How do you define Jadam?

### Definition of Jadam :

- Inert thing will not know itself and another inert thing.
- Neither self conscious or conscious of others, Will not say - I am clip - And this is book.

1) Objects are Jadam / Inert.

## **Example : Clip / Book**

- 2) Objects do not know themselves or do they know each other.
  - Objects being inert they do not know itself or others.
- 3) Since objects do not know themselves or mutually, Their existence has to be proved by some one different from the object.
- 4) Book and Clip should be revealed by someone other than clip and Book existent Object has to be proved by Subject.

## **Stage 1 : Objects are inert**

- 2) Objects do not know themselves or mutually.
- 3) Objects prove their existence not by themselves or mutually but by someone called subject External world – OK.

## **Replace clip / book by Shariram :**

- Objects are Jadam / Inert...
- Objects do not know themselves or each other being inert.
- Since objects do not know themselves or mutually their existence has to be proved by someone different from the object - Should be revealed by someone other than clip and book - Called subject.
- Existent object / Sun / Moon / Stars - All objects of experience has to be proved by subject.

### **Law No. 1 :**

- Clip / Bodies inert because its object of experience.

### **Law No. 2 :**

- Body being inert - Do not know by themselves or mutually one another.
  - Rama Shariram not seeing Rama Shariram.
  - Rama Shariram not seer of Krishna Shariram.
  - Both seen - Since bodies do not know themselves or one another, their existence has to be known by someone other than bodies.
  - That someone is Experienter Atma.
- 1) Bodies inert because objects.
  - 2) Bodies being inert can't know themselves or one another.
  - 3) Therefore Their existence has to be revealed by someone other than them.
- You are that Revealer / Experienter who reveals the body.

### **1<sup>st</sup> Stage :**

- Objects like clip / body are inert because they are experienced.

### **2<sup>nd</sup> Stage :**

- Objects do know themselves not Svayam Prakashakaha.
- Not self knowing – Ananya = Self, Anya = Another, A - Nahyam = Non other = I.
- Ananya Vedanaha = Nasti not knowing self, Not self knowing.

- Objects are also not mutual Knowers Chair can't know book.
- If possible they will talk when we go away.
- Pen talks to book and scolding... Both inert / Both require another observer.

## **2<sup>nd</sup> Step :**

- Object doesn't have self or mutual knowledge.

## **3<sup>rd</sup> Step :**

- Objects seen by someone other than objects = Subject Chaitanyam / Sakshi / Svayam Prakasha – Jnanena.
- Don't stop with external world but include also.
- Extend to body their properties, Bodies inert because they are objects.
- Body known by someone other than body.

## **Sthula Deha Atma Viveka :**

- Karma Khanda rituals know I am different from body.
- I want to get Punyam - Next Janma rich man / Get better body.
- Body is possessed object, Don't think self as body in Karma Khanda, Go to Svarga and get better body.

## **Consciousness :**

- 1) Svataha Shudha - Free from impurity.
- 2) Aprana / Amanasha - Free from Prana / Mind (In sleep - Apranasya - Amansayasya Atma).

- 3) Without relationship – Asangaha
  - 4) Asamadhi - I don't have Vikshepa = Samadhi.
    - When you see reflection in Mind mirror why get agitated
    - You are Original consciousness
    - Don't claim when you see face flat / Large in concave / Small in Convex mirrors.
    - Similarly don't get Agitated when you see mind in turmoil.
  - 5) Sarvada Nirvikaraha – Ever Undisturbed
  - 6) Vipapmanaha – Free of Papams
  - 7) No Gantham = No Destination to reach.
  - 8) Nishkala – Partless
  - 9) Niravayavam – Limbless
- } Therefore no movement internal / External
- 10) Free from ignorance / Maya because they are lesser order of reality belonging to Ahamkara
    - Maya Agyana Rahitam – Both Vyavaharika
  - 11) Chinmatra Jyotishaha - Pure light of 'Consciousness'
  - 12) Nitya Muktasya - Free from Action
  - 13) Amanaha - No Mind - No Chinta / Worry / Anxiety(In Sleep no thought / no Worry)
  - 14) Aninindriya - No Sense organs of Action / Knowledge
    - Apani / Apadam / Achakshu.

## Verse 26 :

- Relisation Verse!

## Chapter 14 – Verse 41 :

न चास्ति शब्दादिरनन्यवेदनः परस्परेणापि न चैव दृश्यते ।  
परेण दृश्यास्तु यथा रसादयस्तथैव दृश्यत्वत एव दैहिकाः ॥ ४१ ॥

(Non-conscious objects of Knowledge like) sound etc. Cannot illumine themselves nor one another. Therefore taste etc. Are illumined by one other than themselves. So are taste etc. Pertaining to the Body as they are also objects of knowledge. [Chapter 14 - Verse 41]

### Step 1 :

- Body is inert.

### Step 2 :

- Ritualists thinks he is temporarily possessing body.
- Body burnt - Doesn't go to heaven, body doesn't travel after death.
- Accepted that I am different than body.

### Say :

- अवर्गं पोषायाल्लारं... body in front, Chale Gaya / He left mortal coil.
- Body is temporary tenement Soul different.

### Vedanta starts when we say :

- I am different than mind, Sukshma Sharira Viveka.
- I am different from thought / Viveka.
- Body is inert because object - Don't know itself or each other.

## Verse 42 :

अहंमेत्येषणयन्नविक्रियासुखादयस्तद्वदिह प्रदृश्यतः ।  
दृश्यत्वयोगाच्च परस्परेण ते न दृश्यतां यान्ति ततः परो भवान् ॥

The Objects of knowledge, the ego and other changes described as mine, Such as, desires, efforts, pleasure etc. cannot similarly illumine themselves. They cannot illumine one another for the same reason. You, the self, are therefore, different from them. [Chapter 14 - Verse 42]

### Step 3 :

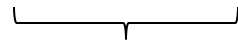
- Body is revealed by someone other... Instead of body take - Raaga / Dvesha / Sukha / Dukha / Daya / Prema - Vritti.

### 3 Stages :

- 1) Thought are inert because they are experienced - Raga / Dvesha / Kama / Krodha / Experienced - Suffered by everyone and talked about.
- 2) Thoughts being inert do not know themselves or each other.

### Raaga Vritti :

- Will not know raga or Dvesha.
- 3) Since thoughts do not know themselves or one another, their existence / Presence will be revealed by some one other than thoughts.
- That someone / Conscious is you - Atma.
- I am Experienter of clip / Book / 2 Bodies – Sthula / Sukshma.



Mind

- I am different from world / Body / Mind.



## Verse Meaning :

- Kama Vritti - Sankalpa - I have to do - Decision of mind / Pleasure - Sukha Vritti / Dukha / Raaga - Dvesha Vrittis - Claimed.
- As Aham mama – Ahamkara – Mamakara Vishaya.
- Refer to pots alone, They are inert like body, because experienced.

## 2<sup>nd</sup> Stage :

- Being inert Object, they do not know themselves nor these thoughts know Mutually Object – Inert – Jadatvat.
- To know Kama Vritti it you require another Vritti... Endless will be going.

## 3<sup>rd</sup> Stage :

- Require someone other than thought to reveal, is you.
- In 'Mind' – Find out seer of thought... Don't wait for Experienter to come / seer to come – Experienter / Seer is you – Will never come.
- Other than thought you are.

## Verse 43 :

अहंक्रियाद्या हि समस्तविक्रिया सकर्तृका कर्मफलेन संहता ।  
चित्तिस्वरूपेण समन्ततोऽर्कवत्प्रकाश्यमानाऽसिततात्मनो ह्यतः ॥

All the changes such as, egoism etc. Have an agent and are connected with the results of actions. They are illumined completely by pure consciousness like the sun. The self, therefore, is free from bondage. [Chapter 14 - Verse 43]

- I am Experienter of world / Body / Mind different from world / Body / Thought.
- Thoughts may no not themselves know or know each other.

- Thoughts Rising in Mind, Mind is locus of thought.
- Mind = Ocean, thought = wave.



Why can't mind know thought and avoid Atma?

## Dakshinamurthy Stotram :

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः  
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।  
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

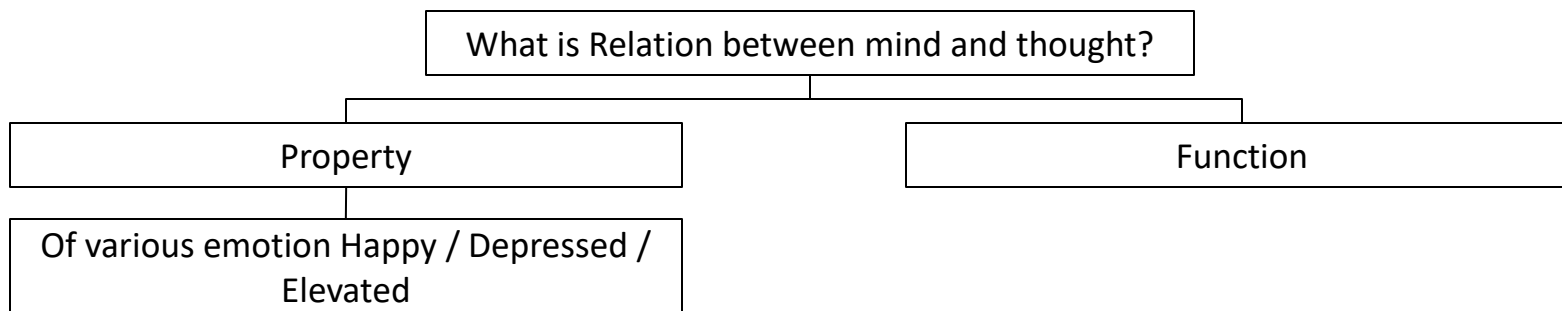
Deham Praannam-API-Indriyaanny-API Calaam Buddhim Ca Shuunyam Viduh  
Strii-Baala-Andha-Jaddo(a-U)pamaas-tv[u-]Aham-Iti Bhraantaa Bhrsham Vaadinah |  
Maayaa-Shakti-Vilaasa-Kalpita-Mahaa-Vyaamoha-Samhaarinne  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||5||

Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 5 ]

- Body not you - Mind is instrument not you.

## Buddhist :

- You are mind, thoughts known by mind.
- Mind also object - As thoughts are.



- Properties / Thoughts - Rising and Resolving in Mind.
- Mind = Substance, Thought = Property / Function.

### Logic :

- You can't experience / Objectify property without Objectifying Substance.
- If property is Object, Substance also is Object.

### Example :

Cloth	Orange
Substance	Color - Property

- Please look at colour of cloth without property, Property / Substance inseparable.
- Can't see one without seeing other.
- Can't see fatness of body without seeing substance body.
- Can't experience talking without experiencing talker, Talking and Talker inseparable.
- If thought is object, Mind also object.

## Lecture 69

### 1) How I – Experienter - Consciousness - am different from Body / Mind / world

### 2) 2 objects :

- Clip / book inert known by me different from them.
- 2 bodies Different - Known by someone other than body.
- 2 Thoughts = 2 Objects
  - Inert because experienced
  - Can't know themselves.
- I Experienter / 'Consciousness' different from world / Body / Mind / Thoughts.

### 3) Why mind can't know thoughts?

- Mind and Thoughts inseparably related.
- Like substance and Property, like substance and Function.
- Thought - Property of mind, Vritti = Pravirti = Function.

### 4) Can't experience thought without experiencing Mind :

Can't experience fatness(Property) without experiencing Body

Can't experience Walking (Function) without experiencing person(Substratum).

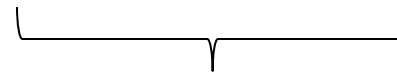
- Dharmi Anubava Vina(Substance), Dharma Na Sambavati(Property / Function)
- Can't see whiteness(Colour) in the eyes – Without seeing eyes.
- If thoughts experienced – Mind also Object of Experience.

## Stage 1 :

- Mind = Object, thought = Object both inert in nature.

## Stage 2 :

- Can't know themselves or Mutually Experienter Consciousness / i / Seer – Through mind and thoughts experiencing world.
- 5) I am Experienter of specs / Thoughts and mind and later through specs / Thoughts / Mind experience body / Mind / world.
- I am Experienter of body / thoughts / World, thoughts not seen separately but included in the mind.
- I am Experienter - Experiencing Bunch of Ahamkara and Mamakara



Anatma



Waking / Body / Mind thoughts

- All thought modification – Vrittis – Vikriya like Ahamkara / Mamakara / Sukham / Dukham – Vritti's.
- Aham – Idam – Raaga Vrittis – Modifications of mind Substance....
- All thoughts known not by mind but by 'Consciousness' / Atma – How? – Along with Substratum mind.
- Thoughts not known by mind.
- Thoughts along with mind are known by Atma.

## **Why I Say so?**

- When I objectify, thoughts I Objectify mind also... because thoughts alone can't be Objectified without Objectifying Mind
- Because thoughts are property / Function of Mind.

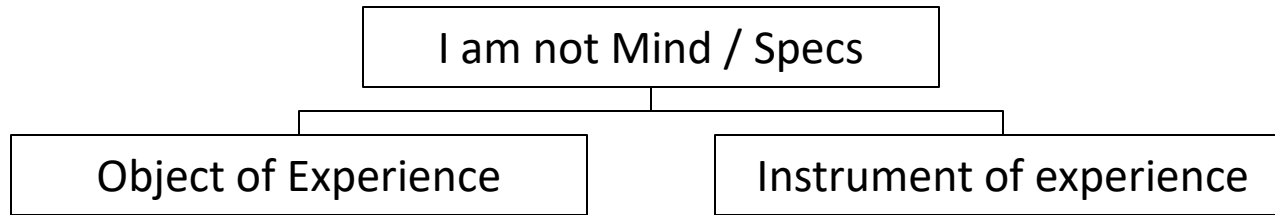
## **Samastha Vikritika :**

- Refers to thought Karta = Locus of thought.
- Previous Sloka - Thought alone taken, here thought and mind are taken.
- Karma Phalam - Consciousness also taken - Types of experiences.
- Sukham / Dukham / Parinama Vritti's.
- All experienced by my holy Atma – Consciousness.
- I am different than whatever I experience one mode of Teaching.

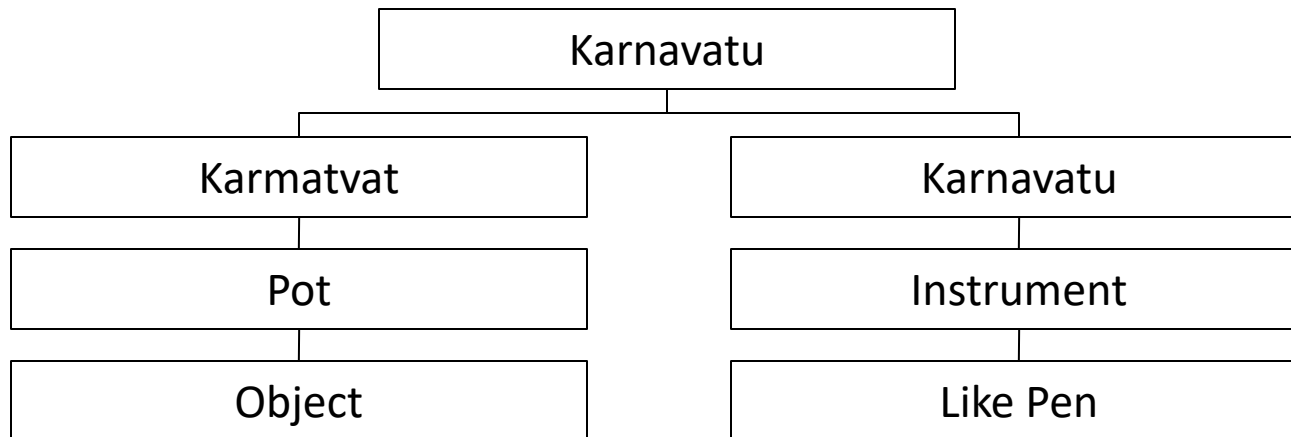
## **See other formats :**

- Like body builder shows different muscles.
- We should see not his bald hair / Legs.
- We must know which feature highlighted in which corollary...
- I am Experiencer of mind and through mind world is experienced.
- If mind elsewhere even if eyes in front of object - Don't see.

## Main Idea :



- But different from me whether object or instrument of experience.
- I can never be object or instrument I use - Ghatavatu !!
- Mind is not me because it is object like pot.
- Mind is not me because it is instrument like car / Pen / Knife / Telescope / Microscope / Vehicle.



## Similarly :

- Body and World... I am not because they are experienced by me world not instrument.

## **Main corollary :**

- Deha / Manaha Vyatirikta Atma - Aham Asmi.

## **2<sup>nd</sup> Format :**

- Instead of using word Experienter - Use illuminator.
- I am illuminator of mind and through mind illuminate world.
- How Experienter = illuminator.

## **Technical :**

- Not illumining particular place alone.

## **Accommodate to Vedanta :**

- Illuminator Makes object Knowable Experiencable.
- Then it will illumine its existence, light is illuming road(Becomes Knowable for me)
- It Reveals its existence – Without light, Don't know whether object is existent.
- Every sense organ is an illuminator, makes object known.

Through illuminator	Knowable and Reveals existence of
<ul style="list-style-type: none"><li>- Ears</li><li>- Nose</li><li>- Tongue</li><li>- Mind</li><li>- Atma</li></ul>	<ul style="list-style-type: none"><li>- Sounds</li><li>- Smell</li><li>- All sense objects</li><li>- Mind</li><li>- Taste</li></ul>



- When mind not behind sense organs that object, never known - Blank look.
- Eating and Watching - Eating not illumined!

## Brihadaranyaka Upanishad :

- Manasa Eva Pashyati / Srunoti / Vijanati.

## Brihadaranyaka Upanishad :

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं, तान्यात्मनेऽकुरुत;  
 ‘अन्यत्रमना अभूवम्, नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,  
 मनसा ह्येव पश्यति, मनसा शृणोति । कामः  
 संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्षाभीष्टित्येतदसर्वं मन एव;  
 तस्मादपि पृच्छत उपस्पृष्टो मनसा विजानाति; यः कश्च शब्दो वागेव सा ।  
 एषा ह्यन्तमायता, एषा हि न; प्राणोऽपानो व्यान उदानः  
 समनोऽन इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा, वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta’ iti mano vācam prāṇam, tānyātmane'kuruta;  
 ‘anyatramanā abhūvam, nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,  
 manasā hyeva paśyati, manasā śṛṇoti |  
 kāmaḥ saṃkalpo vicikitsā śraddhā'śraddhā  
 dhṛtiradhrīrhirīrdhīrbhīṛityetadsarvaṃ mana eva;  
 tasmādapi pr̥c̥hata upaspr̥ṣṭo manasā vijānāti; yaḥ kaśca śabda vāgeva sā |  
 eṣā hyantamāyattā, eṣā hi na;  
 prāṇo'pāno vyāna udānaḥ samano'na ityetatsarvaṃ prāṇa eva;  
 etanmayo vā ayamātmā, vāṇmayo manomayaḥ prāṇamayah || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [ 1 – 5 – 3 ]

- Mind - Illuminator - Figuratively.
- Behind Mind - I - Experiencer instrument ‘Consciousness’ is there.
- Ultimate illuminator = I – Experiencer / Knower makes infinite objects knowable.
- Therefore Svarupam of ‘Consciousness’ / Mind – Infinite.

- Sun / Moon not illuminator.
- If I - 'Consciousness' am not there sun can't illumine anything or make anything for me to know.
- Every object becomes knowable, only in presence of knower.
- Sunlight / Sense organ / Mind not real illuminator because I - Experienter am alone the illuminator.
- Definition of illuminator = Illuminator makes things knowable.
- I am the one who makes every object knowable / Known object.
- Instead of saying I am Experienter - Say I am illuminator of mind and thoughts and through the mind and thoughts I illuminate the world.
- And say, I am illuminator different from illumined objects and Instrument.

### **What is advantage by changing to this language?**

- Prakashyate Arthavatu - I am Experienter conveys idea of suffering - Mind and thoughts (Kama / Krodha / Papa / Dvesha)
- Appears I am suffering / Affected individual / Victim of situations.
- Experienter = ' Bokta - Samsari ' - Comes.

## Therefore change language :

- I am illuminator and take example of light - Illumining hand.
- Illuminator light not affected by condition of the illumined object.
- Sunlight pervades dirty objects - Light not dirty.
- Light illumines dirt but not dirty.
- Consciousness - illumines Dukham but doesn't become Dukhi / Kami / Krodhi.
- Atma illumines dirt of Raaga / Dvesha Vritti but doesn't become dirty.
- By changing language I emphasise Asangatha / Shudha...

# Atma

## Experiences - Verse 42

+

- Difference from object of Experience
- Conveys idea of Chetana Tattvam

## Illuminator of Mind / Body / World / Thought - Prakasha - Verse 43

-

- Inert in Nature
- Source of illuminator far away  
Sun - 9 Crores miles away
- Doesn't accommodate all objects

+

- Illumines – Consciousness – illumines
- Shudha - Illuminator of Raaga / Dvesha / Vrittis
- Asanga – Not Affected / Asitataha by Raaga - Dvesha, Vrittis
- Different from Object – Body / Mind / World
- illumines hand, not affected
- Physical distance between – illuminator and illumined
- When thinking of Samsara – Boktrutvam Say illuminator
- Upadrashta – Bokta Maheshwara these ideas in Gita Bashyam of this Matra

## Pervader Verse 44 - Akasha

-

- Space doesn't illumine

+

- Atma pervades all bodies and minds
  - Like Akasha Space
  - Pervades All minds as one, Akashavat
- Sakshi :**
- One illuminator
  - Sarva Dehinam, All people like space

## Avka :

- Surya - Sun
- Consciousness illumines by Sitting in one place
- I - Illumine all minds without motion
- Common illuminator

- Many things non movable - Makes things knowable, makes them existent.  
- Sarva Vyapitvam

### **Common features between Atma and Space :**

- Nirvikara / Ekaha / Sarvagataha / Asanga / Sarvadhara.
- Light illumines - Light doesn't accommodate all objects - Space accommodates.
- Atma accommodates and Illumines.
  - Space vatu - Sarvadhara
  - Light vatu - Sarva Prakashaha
- Vatu - Because both light and space Jadam, Atma – Chetana.
- Space and Light near to Atma - Not same.
- Atma pervades / Accommodates / Illumines - Not say Atma - but say - I Pervade / Accommodate - Illumine mind.
- I pervade / Accommodate world also, Therefore powerful.
- Other than 'Consciousness' - No other superior knower or inferior knower.
  - Paraha - Veditaha
  - Aparaha - Inferior knower.
- Experiencer not - Inferiority belongs to Upadhi.
- Gradation only in Upadhi, Viseshanam - Jiva - Adjustment
- Nor Param – Adjustment.

## Consciousness = Atma :

- Inferior belongs to medium of functioning.
- Superior knower = Paramatma.
- Inferior knower = Jivatma.
- There is neither Jivatma / Paramatma other than Atma / Consciousness.
- Jivatma / Paramatma - Depending on instrument to know.

## Very powerful chapter 14 :

- Beautifully conveyed... Best chapter in book.
- Consciousness – Functioning through individual mind = Inferior Experiencer.
- Functions thru superior mind = Superior Experiencer.
- Attributes falsely transferred to Atma... Like Drinking water...
- Water doesn't drink Singing man, Writing student.
- Vyashti Upadhi = Vyashti Viseshana.
- Samashti Upadhi = Samashti Viseshana.
- Atma = Nirviseshena... Tasmāt Ekaha

Therefore no Jivatma / Paramatma Bheda

## Lecture 70

### Verse 43 and Verse 44 :

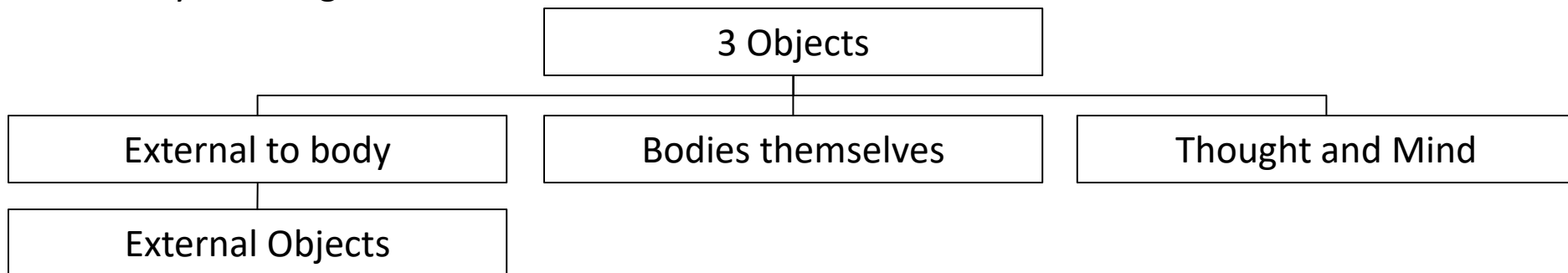
अहंक्रियाद्या हि समस्तविक्रिया सकर्तृका कर्मफलेन संहता ।  
चित्तिस्वरूपेण समन्ततोऽर्कवत्प्रकाशयमानाऽसिततात्मनो ह्यतः ॥

All the changes such as, egoism etc. Have an agent and are connected with the results of actions. They are illumined completely by pure consciousness like the sun. The self, therefore, is free from bondage. [Chapter 14 - Verse 43]

दृशिस्वरूपेण हि सर्वदेहिनां वियद्यथा व्याप्य मनांस्यवस्थितः ।  
अतो न तस्मादपरोऽस्ति वेदिता परोऽपि तस्मादत एक ईश्वरः ॥

As the minds of all embodied beings are pervaded by the self as consciousness which is its nature like the ether, There is neither a lower nor a higher knower than itself. So, there is one non-dual universal self only. [Chapter 14 - Verse 44]

- 1) I - Experienter 'Consciousness' am only subject and Everything else in creation = Object.
  - Objects - Many - Inert - Can't know themselves or one another.
  - Subject - One - I - Experienter 'Consciousness' know them and Reveal their existence by knowing them.



- Objects / Body / Mind / Thought – Inert I Experienter 'Consciousness' reveal them, Prove their existence.

- I am eternally Subject and they are Objects - I - Subject am Different from all Objects / Experencer.
- All Anatma - I am Atma, World also Object, Mind also Object.
- Mind because of unique nature is functioning as instrument, for experiencing the object.
- Mind is Primary object, When it is functioning as instrument, the secondary object called “world” will appear.
- When I use the mind in waking / Dream - Secondary object / World is experienced.
- When mind is folded up in sleep, because of lack of instrument, world s folded up.
- ‘I’ use Microscope (Instrument)and I see bacteria
- ‘I’ use Mind (Instrument) and I see world / Jagrat / Swapna
- ↓
- ‘Consciousness’ / Atma.
- I remove microscope, I don’t experience bacteria.
- I - Experencer am also known as illuminator of world.

### **Purpose of shifting :**

- As Experencer I am Conscious - Entity, As illuminator of world / Body / Mind, I am not affected by whatever I illumine and properties of illumined.
- I - Experencer - Illuminator am ever free.



## Nirvana Shatakam :

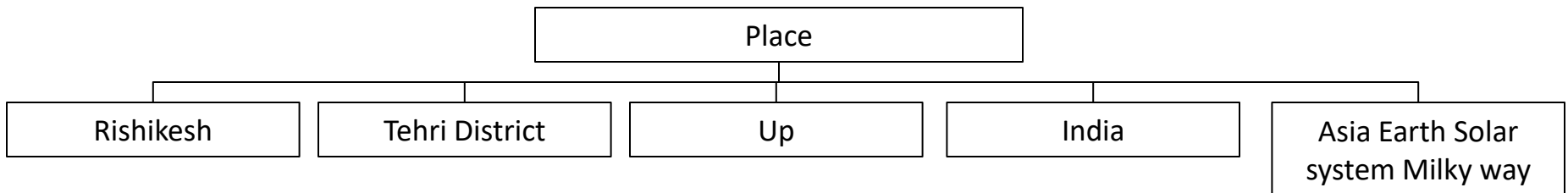
न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau  
Mado Naiva Me Naiva Maatsarya-Bhaavah |  
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama(Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [ Verse 3 ]

## Asitata = Nitya Mukta :

- I - Experienter behind this mind and All minds - Just as space is within all containers Many... Content space one.
- I - Content - Experienter - Atma - Consciousness Is one... Container bodies many.
- Kshetram Chapimam Vidhi... One 'Consciousness' alone is called Jivatma / Ishvara.
- With reference to Medium / Instrument of experience.
- 2 Names w.r.t. 2 Reference points... 'Consciousness' one...



## All Right...

- Names given upon Boundary in mind... Place one and same.
- Consciousness - From single body standpoint = Jivatma = Vyashti Drishtya.
  - From Pindanda body = Brahma = Samashti Drishtya.
- Its own standpoint – Atma... Sva Drishtya Ekaha Atma... Nirvisesha Atma = Ekaha.

## Verse 45 :

शरीरबुद्धयोर्यदि चान्यदृश्यता निरात्मवादाः सुनिराकृता मया ।  
परश्च शुद्धो ह्यविशुद्धिकर्मतः सुनिर्मलः सर्वगतोऽसितोऽद्वयः ॥

The doctrine that there is no self has been well refuted by me as the gross and the subtle bodies are illumined by one different from them. It must be unalloyed with actions that cause impurity and beyond them. it is very pure, all-pervading, free from bondage and without a second. [Chapter 14 - Verse 45]

## What is 'Consciousness'?

- Tarka / Yoga / Science...
- Evanescent = Anitya phenomena of Brain, Consciousness = Fleeting phenomena.
- Vedanta = Consciousness = Nitya / Sarvagataha / Sthanaha....
- Is there 'Consciousness' - Atma other than Body / Mind complex Internal Body / Mind?? Different from Body / Mind ?

## Dakshinamurthy Stotram :

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः  
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।  
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

Deham Praannam-Api-Indriyaanny-API Calaam Buddhim Ca Shuunyam Viduh  
Strii-Baala-Andha-Jaddo(a-U)pamaas-tv[u-]Aham-Iti Bhraantaa Bhrsham Vaadinah |  
Maayaa-Shakti-Vilaasa-Kalpita-Mahaa-Vyaamoha-Samhaarinne  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||5||

Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [ Verse 5 ]

- Some say Body / Mind / Sense organ - Fleeting phenomenon / Flinching 'Consciousness'... Shunya Vada... Atma is there.
- Nothingness is the Atma, Contradiction!
- Non existent - Existent Atma... Niratma Vadi - No Atma other than Deha / Manaha...
- Vadam = Philosophy
- Vadi = Philosopher.
- I have refuted Niratma Vada... By this method of teaching.
- By Showing Body and Mind - As experienced Objects.
- There is Experienter subject other than experienced Body / Mind.
- Experienter will never fall under experienced group but its existence can never be doubted.

### **Example :**

- Photograph - Photographer not seen, camera not seen.
- Camera lends existence to picture.
- I - Experienter never pictured but distinct existence of I – Experienter should not be questioned by intelligent person.
- Experienter Atma different.

### **Nishkamera Vada :**

- Accept photo and argue existence of photographer or camera Sthula Shariram / Sukshma / Karana Shariram.
- It is experienced by distinct factor Atma.
- This camera I - Illuminator - Nature is beyond / Unconnected with impure action of Body / Mind complex.
  - Vishudhi - Pure
  - Avishudhi - Impure
- This Atma has no relation with Avishudha - Karma – Impure.
- Untainted By / Unsullied by / Unpolluted by body / Mind.
- Illuminator pervades hand but not tainted by what is done by hand.
- If hand moves, light doesn't move, If hand is divided - Hand not divided.
- Therefore Na Me Raaga Mohav(Vritti Vikara).

- Thought Modifications of illumined mind not to illuminator Consciousness.
- Beyond not spatially away.
- Makes Asanya – Unaffected – Punya Papa Mishra.
- Shuddha – Sarva Karma Rahitaha.

### **Therefore Nirmalaha...**

- Karma Phala Rahitaha... Shudha = Pure = freedom from Karma, Rupa, Impurity.
- Nirmala = Pure = Freedom from karma Phala Rupa impurity.

### **Akarta / Abokta – Therefore Asitaha :**

#### **Verse 43 :**

- Asitata - Ever free / Mukta from Samsara.  
- Karma / Karma Phala Rahitaha.

### **Samsara :**

- Karma and Karma Phalam.
- Kartrutva – Boktrutva Abavat = Ever free Sarvagataha = Consciousness - Atma difference from Body / Mind complex.
- Chaitanya Svarupaha / Karma Rahitaha Asanga...

### **Sankhya :**

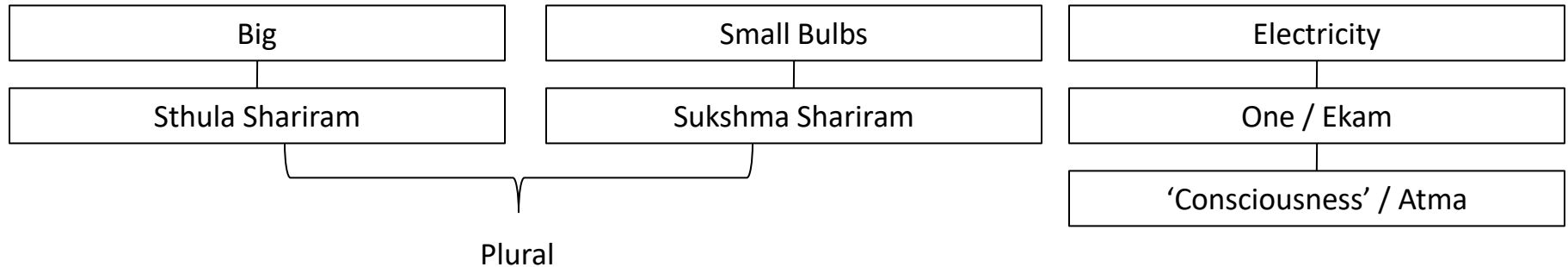
- Chaitanya is other than Body / Mind complex but each body has got separate Chaitanyam.
- Many Atma - Many body's.

## Football :

- 22 quarrel for one ball, why not buy one ball and give?

## Sankhya to Sanyasi :

- Why quarrel let each have one Atma - Sarvagataha – Advaya.
- Atma - All pervading one.
- Like space one behind all containers.
- One Electricity Behind.



## When Sukshma Sharira filament fused, or gone... body dead!

- Atma – Sarvagata... Avyaya – Nondual.

## Sankhya :

- Bahutvat - Different from Body / Mind  
One - Ok – Friend  
Many - Enemy

## Verse 46 : Purva Paksha Sloka :

घटादिरूपं यदि तेन गृह्यते मनः प्रवृत्तं बहुधा स्ववृत्तिभिः ।  
अशुद्धयच्चिद्रूपविकारदोषता मतेर्यथा वारयितुं न पार्यते ॥ ४६ ॥

If, according to you, the mind which assumes various forms like those of Jars and other things through its modifications be not illumined (By The self), the defects in it, in the forms of impurity, Non-consciousness and change cannot be prevented like those in the mind. [if one does not accept that the self is the witness of the mind and therefore, unattached to it, it is inevitable that the defects of the mind will tarnish the self, liberation becomes impossible in that case] [Chapter 14 - Verse 46]

### Read in 2 Ways :

Tena – Vedantic View

Te

Na

Tena = One word

Purva Paksha View

Taken here

- Verse gives Objection by other Philosopher.
- Vedantic teaching one but profile pictures many, like Body Builders different postures.

### Presentation :

- Highlight one Aspect and Derive other corollary.

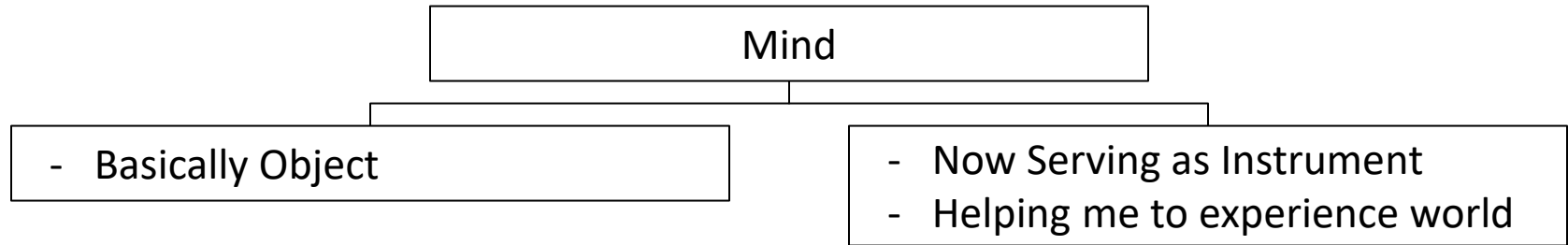
House Renovation 2 Given

Elevation

Plan

## Idea from 2 Angles :

- One Model – I am Experienter illuminator mind is an object which serves as instrument, Mind helps me to experience world.
- Therefore instrument is Basically an object like Specs.



- When I set aside mind - world not experienced.
- When I put on mind - World experienced.
- This model helps me in understanding.
- I am not Body / World - Object

### Mind – Instrument

- I am behind (Body / World) and Instrument (Microscope).
- I am behind World and Mind... I am Experienter 'Consciousness' .
- User illuminator to indicate... I illumine body and world
- Illuminator not affected by illumined.
- This format helps in understanding Aham Brahma Asmi.



## **Model Important :**

- I am Brahman - During Sravanam / Mananam / Nididhyasanam.
- Take this model - I am only Experienter, Mind / World / Body only objects.
- As Experienter / Illuminator I am behind all minds.
- Sarvagata / Sthanu / Shudha / Nirmala / Advaya(non dual) - All together called Brahman.
- For Sravanam / Mananam / Nididhyasanam - Understanding and for Dhyanam use only this model.
- Mind - Object cum instrument status given.

## **Change model presentation :**

### **New model purpose :**

- Sakshi / Brahman / Experienter Teaching complex.
- How to explain Samsari travelling Jiva...
- Till now focussed on I – Experienter / Asamsari / Nitya / Shudha / Buddha / Sarvagata, Focus on ever free Atma...
- Don't expect to ask about Samsari, we are free enough...
- If you are not interested in ever free Atma... but travelling Jiva - New format required...

## **Who is Samsari?**

- Who travels after death and takes another body.

## **who gets Tharpanam?**

- Based on Karma Khanda - Many 'Question'.
- Travelling - Limited Samsari – Sufferer.
- Rearrange teaching / Presented in another mood not for Aham Brahmasmi.
- For Aham Brahmasmi - Use previous model.

## **New Model / For Samsari :**

- 1) I am Experiencer illuminator - Mind - Object - Inert by itself illumined by you.
  - 2) Instead of saying Mind is instrument, change model.
  - 3) When mind is illumined by Atma Chaitanya / Pervaded by Chaitanyam because of unique make up mind becomes Chetana Sentient mind.
  - 4) Mind absorbs 'Consciousness' / Borrows 'Consciousness' / Manifests 'Consciousness'  
Mind becomes live / sentient / Energised - Self effulgent as it were.
- Mind capable of being Experiencer.
  - Mind because of borrowed Consciousness - Pratibimba Chaitanyam / Chidabasa.
  - With Pratibimba Chaitanyam / Chidabasa - Mind becomes sentient entity.
  - Mind itself capable of being Experiencer subject itself.

## **Format :**

- I am Experiencer - Mind is object.
- When mind borrows 'Consciousness' - Mind becomes Experiencer.
- w.r.t. Mind, experienced object = world.

## 2 Experienter

- I - Atma higher Experienter
- Object = Mind
- Sakshi

- I – Mind – Ego – Ahamkara Experienter
- Lower – Pramata Experienter
- Mind takes lower status of ego
- Object = World
- Mind is functioning as Subject

Previous Model

Mind

- Object

- Instrument
- To see world

This Model

Mind

Object

Subject

Therefore 2 Subjects - Good

Higher Experienter

Lower Experienter

### **Example :**

- I give Book to Rama to give to Krishna – Object – Instrument.
- I Give book to Rama(Object)
- Rama(Subject) gives book to Krishna
- Rama = Object / Subject / Instrument.

### **Example 2 :**

- You are holding pen – Object
- Pen(Subject) is Writing
- I am Writing through Pen (Instrument)

## Lecture 71

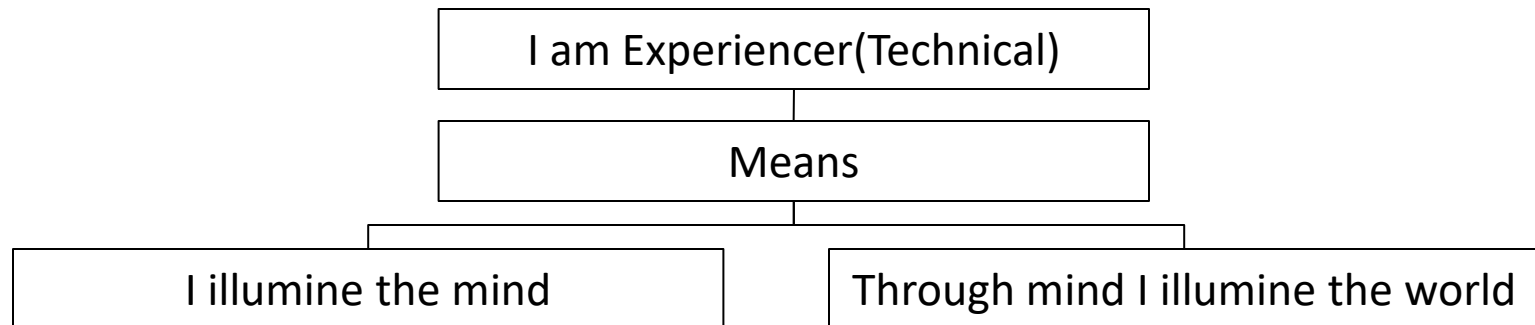
### Verse 46 Purva Paksha Sloka :

#### Model 1 :

- Sakshi Pradhana model – Sravanam / Mananam / Nididhyasanam – Model.
- Mind = Object / Instrument status [ Mind =object cum instrument model ]
- I am the only Experienter in the world( Aham Brahma Asmi ) No 2<sup>nd</sup> Experienter in the world.

#### I Experience Mind - Through mind I experience world :

- World different than me being an object.
- Mind different from me being an object cum instrument.
- I - Experienter who am different from world and Mind am changeless illuminator.



- I - Experienter / illuminator is called Sakshi.
- I am not confined to this body alone and I extend to all bodies.
- Very useful model for Aham Brahmasmi Grasping / Owning / 'Nididhyasanam' Very good.

- Don't talk of Samsari Jiva... Where his place is - How he travels... who travels / Punar Janma / Marana...

### Features not highlighted for whom is Sraddha?

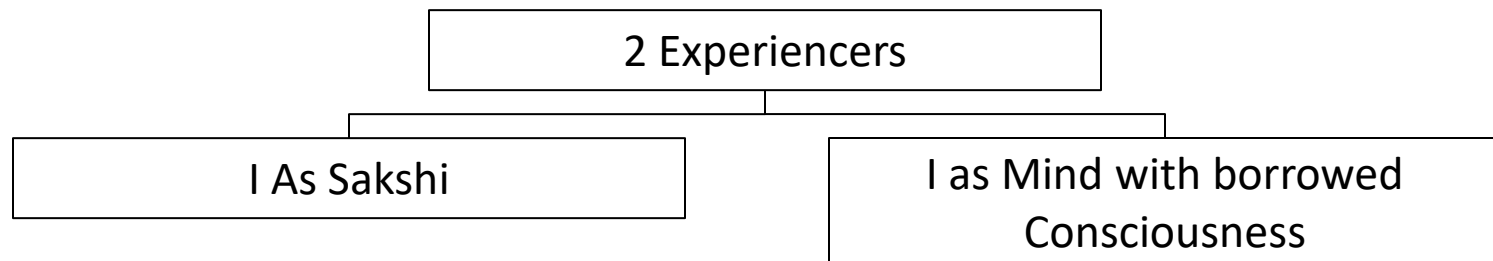
- See biceps of body builder - Not legs.

### Samsari not featured !!

- Sakshi who is none other than Brahma featured.

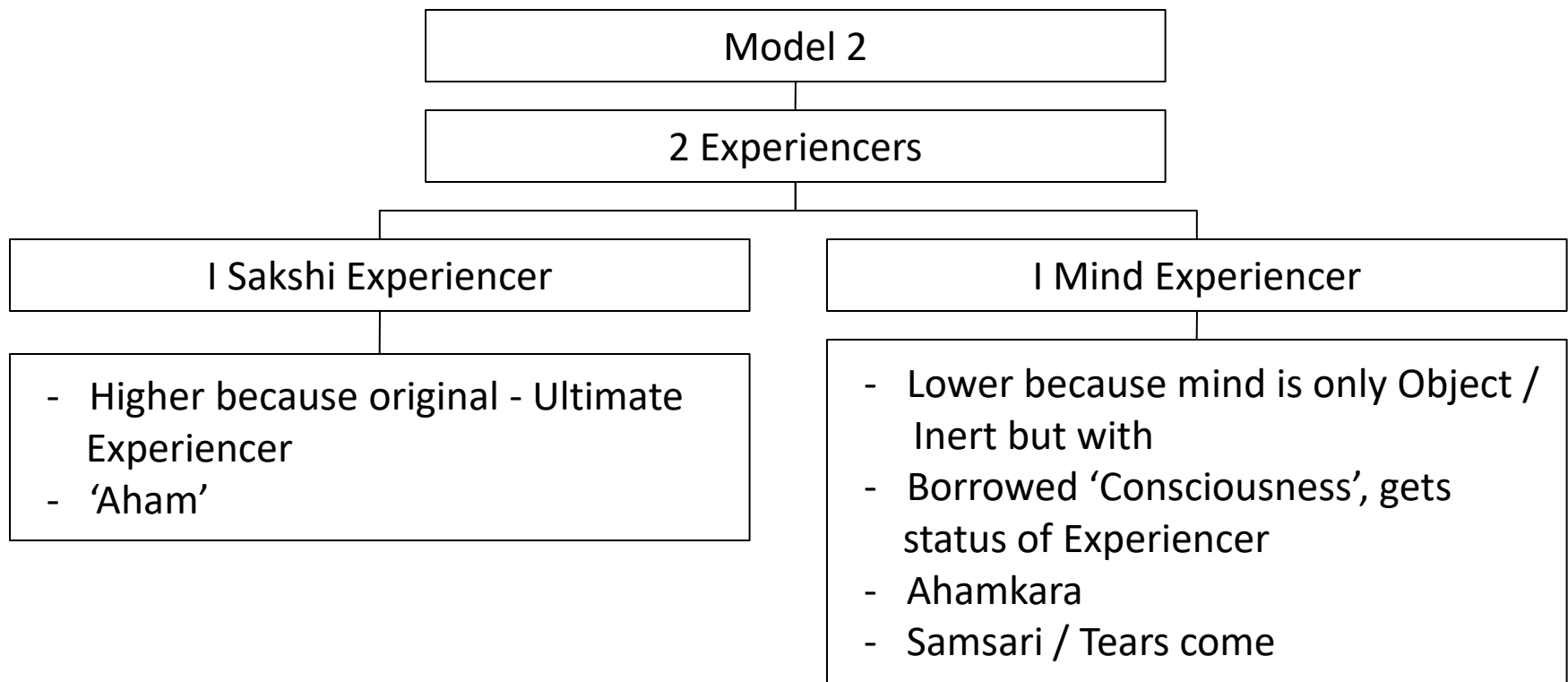
### Model 2 :

- Jiva model - Mind = object / Subject model suppose person is interested in Jiva / traveller / Samsari.
- Mind itself with Borrowed / Reflected 'Consciousness' becomes Experienter itself and is serving as 2<sup>nd</sup> Experienter.



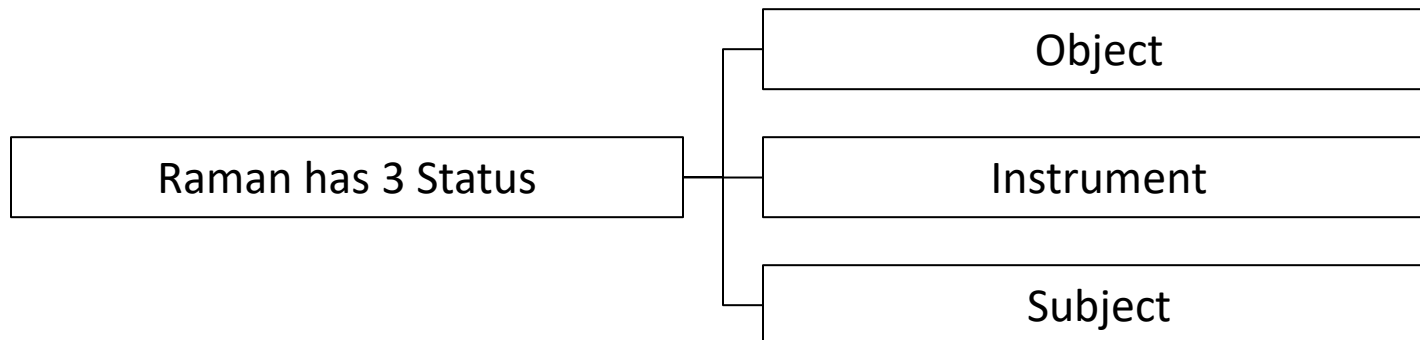
### Model 1 :

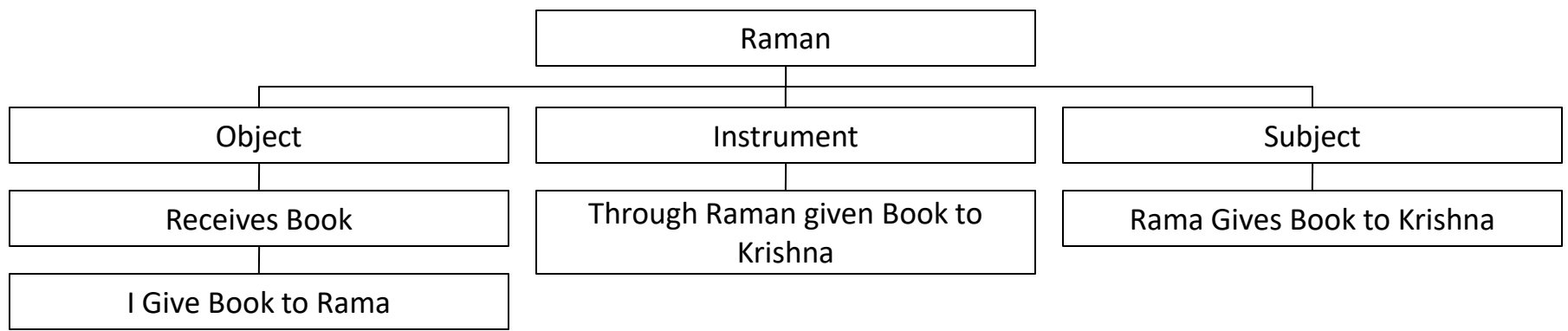
- One Experienter Mind – Object / Instrument.



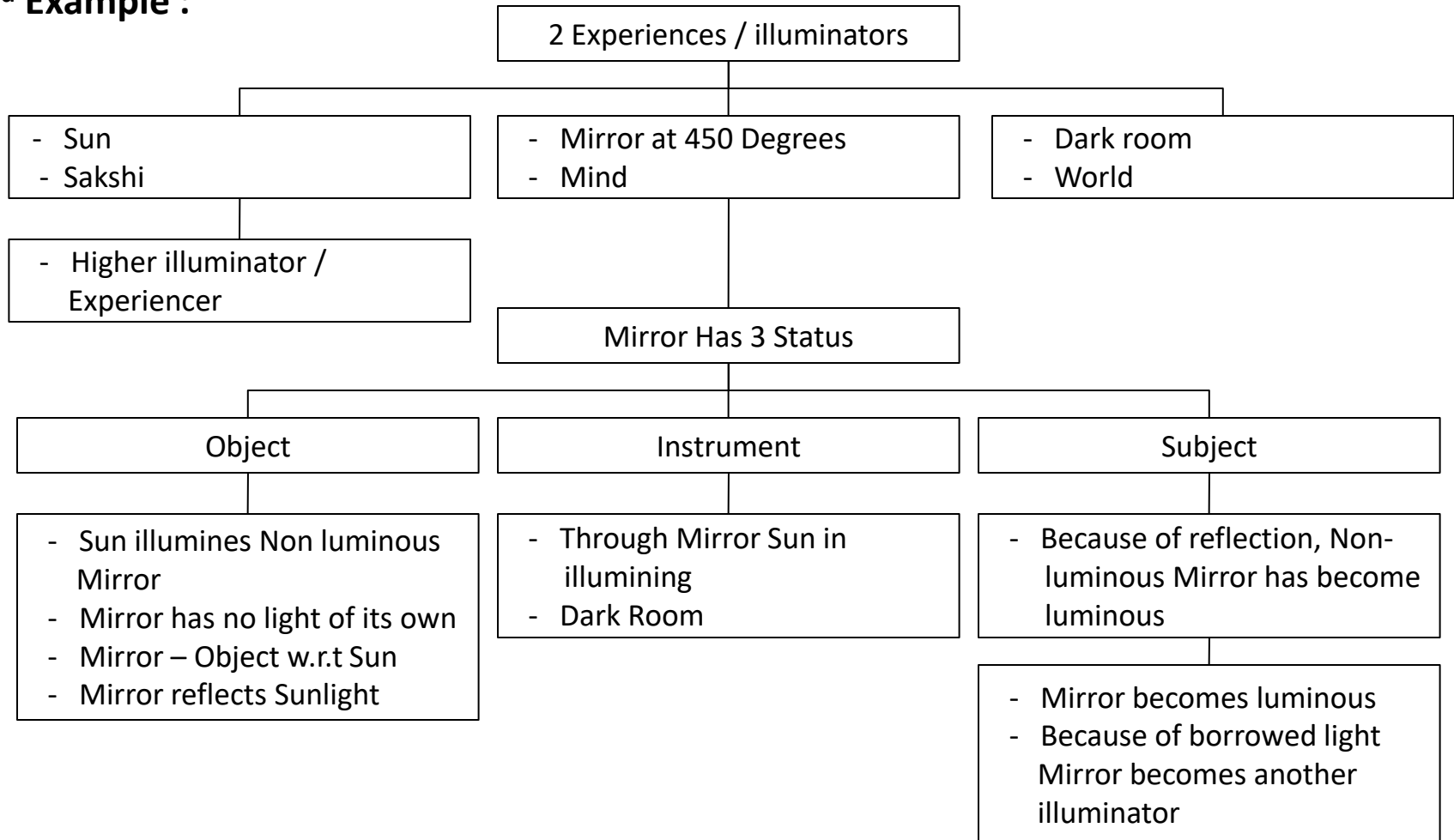
- Higher Experiencer - Lower Experiencer
- Original Experiencer - Borrowed Experiencer
- Sakshi Experiencer – Ahamkara Experiencer

**Example :**

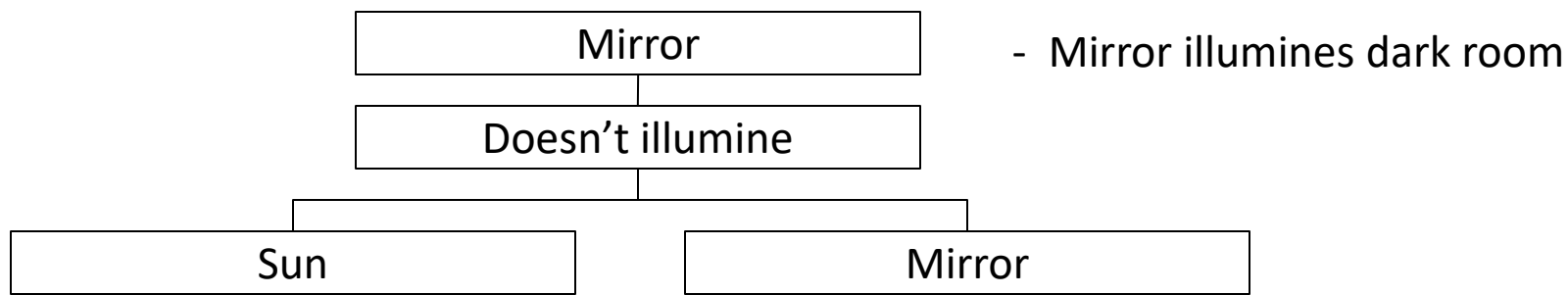




## 2<sup>nd</sup> Example :







- Mind = Object W.r.t Sun  
= Subject w.r.t Darkroom

Sun / Sakshi	Mirror / Ahamkara
Higher has Original light / Original illuminator	Lower - Secondary / illuminator because it has borrowed ' Consciousness' / Luminosity

- 2 first person singular = Sakshi / Ahamkara.
- Always must know difference between 2
- Ahamkara definition = live mind with Borrowed ' Consciousness'

Sakshi – Illuminator	Ahamkara illuminator
<b>Common Factor :</b> - Both Conscious	1) Conscious live mind with borrowed 'Consciousness'

Sakshi	Ahamkara
<p><b>Uncommon :</b></p> <ol style="list-style-type: none"> <li>1) Ekam – One All pervading principle extends beyond limitation of body and mind</li> <li>2) Source of Ananda</li> <li>3) Being all pervading – Limitless <ul style="list-style-type: none"> <li>- Can't travel</li> <li>- Can't go to Svarga</li> <li>- Already every where Aparichinna</li> </ul> </li> <li>4) Object = Mind / thought / thoughtlessness <ul style="list-style-type: none"> <li>- Manasa Prakashakaha</li> </ul> </li> <li>5) Nityam</li> </ol> <p><b>Crucial Differences :</b></p> <ol style="list-style-type: none"> <li>6) Illumination of mind not will based Action <ul style="list-style-type: none"> <li>- Sun's illumination of earth not will based</li> <li>- If so, in Robbery will go away and Good Service - Extra light</li> <li>- Sun's nature - Svarupa - Illumination of light</li> <li>- Sakshi continues to illumine even if mind plans - Sakshi I - illumines thoughts</li> </ul> </li> </ol>	<ol style="list-style-type: none"> <li>1) Anekam – Many limited Boundary</li> <li>2) Source of Sorrow – Dukham Svabava</li> <li>3) Parichinnaha <ul style="list-style-type: none"> <li>- Capable of travel from one place to another</li> <li>- Travels Shukla/ Krishna / Adho Gathi</li> <li>- Sraddha done for Ahamkara</li> </ul> </li> <li><b>4) Object :</b> <ul style="list-style-type: none"> <li>- Bahya Prapancha Prakashakaha Body and External world</li> <li>- Mind and thoughts and thoughtless state not illumined by mind</li> </ul> </li> <li>5) Anitya</li> <li>6) Ahamkara illumination will based – Action <ul style="list-style-type: none"> <li>- Requires thought Modification process</li> </ul> </li> </ol>

Sakshi	Ahamkara
<p>7) Since Sakshi's illumination is not action, Sakshi is changeless illuminator</p> <ul style="list-style-type: none"> <li>- Nirvikara Prakashakaha</li> <li>- Sakshi - Kutastam / Achalam / Dhruvan - Stabdi Bava</li> </ul> <p>8) Since Sakshi's illumination is not Action, it is eternal illuminator consciousness Nitya Prakashakaha</p> <ul style="list-style-type: none"> <li>- No time when Sakshi doesn't illumine the mind</li> <li>- Jagrat - Sakshi illumines Active mind</li> <li>- Svapna - Sakshi illumines Semi Active Mind</li> <li>- Sushupti - Sakshi illumines Passive Mind</li> </ul> <p><b>Brihadaranyaka Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Chapter 1 – 4 – 10 Aham Brahmasmi Bashyam</li> <li>- Drishta – Drishta</li> <li>- Srotur – Srota</li> <li>- Mantir – Mantra</li> </ul>	<p><b>In clay :</b></p> <p>7) Ahamkara illumines words choose to listens and not plan in class</p> <ul style="list-style-type: none"> <li>- Ahamkara chooses to plan / think / will based action</li> </ul> <p><b>Ahamkara :</b></p> <ul style="list-style-type: none"> <li>- I – Illumines World</li> <li>- Ahamkara chooses to illumine external world and body in Jagrat Avastha</li> <li>- Internal World is Svapna Avastha and During Sushupti – Ahamkara has stopped process of illumining world</li> <li>- Ahamkara's illumination action Savikara Prakashakaha</li> <li>- Modifications / Change required</li> <li>- In Stabdi Bava, Ahamkara doesn't illumine Bahya</li> </ul> <p>Prapancha...</p> <ul style="list-style-type: none"> <li>- If it illumines, it must undergo Vritti Parinama, thought Modification takes place</li> </ul> <p>8) Ahamkara's illumination is Action, Therefore Non eternal</p> <ul style="list-style-type: none"> <li>- Ahamkara illumines world only in Jagrat Avastha</li> <li>- In Sushupti world is there but not illumined( Therefore mind dependent entity – Sakshi independent entity – Not Affected)</li> <li>- Ahamkara doesn't illumine world – World Blacked out, No Blacked out mind</li> <li>- Sakshi illumines Blacked out Ahamkara</li> </ul>

## Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्;  
तद्यो यो देवानाम् प्रत्यबुध्यत स एव तदभवत्, तथा र्षीणाम्, तथा मनुष्याणाम्;  
तद्दैतपश्यन् नृषिर्वाग्देवः प्रतिपेदे, अहम् मनुर्भव सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,  
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति, तस्य ह न देवाश्चनाभूत्या ईशते,  
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,  
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः पशवो मनुष्यम् भुञ्ज्युः,  
एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानोऽप्रियम् भवति,  
किंउ बहुषु? तस्मादेष्टाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
sa eva tadabhavat, tathārṣiṇām, tathā manuṣyāṇām;  
taddhaitatpāśyanṇṛṣirvāmadevaḥ pratipede, aham manurabhavaṃ sūryaśceti |  
tadidamapyetarhi ya evaṃ veda, aham brahmāsmīti, sa idaṃ sarvam bhavati,  
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;  
atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti, na sa veda,  
yathā paśurevam sa devānām | yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh,  
evamekaikaḥ puruṣo devān bhunakti; ekasminneva paśāvādīyamāne'priyam bhavati,  
kiṃu bahuṣu? tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

### Purva Pakshis Question :

- When Ahamkara experiences / illumines world it is a Suffering Samsara.
- See good - Ahamkara Elevated.
- See “Idam” - Ahamkara Elevated - Not Depressed.
- Ahamkara Experienter, Subject to Ups and downs because of experience.
- Sakshi Experienter must also be affected Samsari.
- Sakshi must be Samsari being illuminator like Ahamkara - Both have Same Status.

## **Answer :**

- Lot of Differences between 2 illuminators.
- Therefore don't compare them.
- Illuminator mind with borrowed 'Consciousness' called Ahamkara.
- Borrowed 'Consciousness' - Modifies in manifold manner in the form of Sukhi / Dukhi / Kami / Dveshi / Lobhi / Mohi.
- Bahuda Pravurtham - Modifies through varieties of thought.
- When mind experiences Pot - In mind pot Vritti thought.
- See chair - Chair thought pot thought evoked.

## **Mind has many forms :**

- Mind assumes form of object like film, Such a mind is illumined by, Experienced by, Sakshi.
- Sakshi is illumining / Experiencing mind, which mind is experiencing the world.
- While experiencing, undergoes modifications.

## **Purva Pakshi :**

- When Sakshi experiences mind, Sakshi must be affected by mind.
- Hero cries - Wife is gone.
- Seer cries - Because of sympathetic vibration!!
- Ahamkara cries in sympathy with world, Shouldn't Sakshi cry in sympathy with world.

- Mind has pains due to Kama / Krodha / Vritti's - Weaknesses because of modifications.

### Question :

- Mind Suffers when it Objectifies the world.
- Similarly Sakshi should suffer when it Objectifies the mind.

### Answer : Verse 47 :

यथा विशुद्धं गगनं निरन्तरं न सज्जते नापि च लिप्यते तथा ।  
समस्तभूतेषु सदैव तेष्वयं समः सदात्मा ह्यजरोऽमरोभयः ॥४७॥

Just as the pure and limitless ether does not get attached nor tainted, so, the self is always the same in all beings and free from old age, death and fear. [Chapter 14 - Verse 47]

### Verse 48 :

अमूर्तमूर्तानि च कर्मवासना दृशिस्वरूपस्य बहिः प्रकल्पिताः ।  
अविद्यया ह्यात्मनि मूढदृष्टिभिरपोह्य नेतीत्यवशेषितो दृशिः ॥४८॥

The Elements with and without forms and the seat of desires, Superimposed through delusion by ignorant people on the Self, are thrown out of it which consists of consciousness only, on the authority of the Vedic Evidence not this, not this. The self alone is then left Over. [ In this verse the whole of the gross and the subtle Universes are negated from the self] [Chapter 14 - Verse 48]

### Partially True :

- Sakshi illumines mind - Sakshi objectified mind, Mind illumines world.
- Mind / Ahamkara illuminator is affected by illumined world, Sakshi illuminator is affected by mind not correct.
- Because there is difference between 2 illuminators.

## 2 Differences :

### 1) Sakshi :

- Asanga illuminator

### Mind : Sasangaha : Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।  
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects. [ Chapter 3 – Verse 28 ]

### Example :

- Cloth Dipped in water and lotus leaf in water.
  - Brahmanya Vadi Karmani... Sangam Tyaktva...
  - Pashyam / Srnvan..
  - Saguna Material Bautika, will influence / Affect Saguna world.
  - Interaction will affects each other – Mind / World both made of Same stuff.
- 2) Even though Sakshi illumines and pervades mind, being different in Nature.

Sakshi	Mind
Nirguna Spirit	Saguna Matter

- Therefore Sakshi illuminator not affected by Samsara of mind, Therefore Asangatvat.

## Shankara :

- Pure space not affected by whatever it comes in contact with, not wet / Burnt... Achedyaya...
- Neither it gets Associated or Affected.

## Chapter 13 – Gita :

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।  
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३ ॥

As the all-pervading ether is not tainted, because of its subtlety, so too the self, seated everywhere in the body, is not tainted. [ Chapter 13 - Verse 33]

- Sakshi Chaitanyam is ever same in all beings.
- In criminal / Saint, Ahamkara... Sakshi not criminal / Saint.
- Saintliness / Criminality belongs to mind with borrowed consciousness... Ahamkara.
- Sakshi... Can't put in jail - Already in jail.
- Therefore don't talk of higher state of consciousness.
- Samaha - No higher / Lower status for 'Consciousness', Higher / lower status belong to Ahamkara.
  - Sattvic Vritti is higher state.
  - Rajasic Vritti is mediocre state.
  - Tamasic Vritti is lower state.
- All states belong to Ahamkara, Sakshi not state - Ever same Samaha...
- Therefore Amara / Ajara / Abaya - Without old age / Body has old age.



- Ahamkara of body will be affected by Jara.
- Amara = Deathless
- Abaya = Fearless own up Sakshi status
- Don't cry identifying with Ahamkara.

## Lecture 72

### Verse 46 - Purva Paksha :

#### Ahamkara :

- Like mind is affected when it is functioning as Experienter of the world.
- Undergoes modification has sympathetic problems.
- When suffering outside, mind undergoes same problems.
- When Ghata outside , there is Ghattakara Vritti
- When Shoka outside, Shoka Kara Vritti inside.
- Mind = Lower Experienter - Affected by experienced world.
- Sakshi = Higher Experienter - Must be affected when it is experiencing, mind - Which is its object.
- Sakshi Samsari Prakashavat - Ahamkara vatu...

### Verse 47 / 48 : Answer :

यथा विशुद्धं गगनं निरन्तरं न सज्जते नापि च लिप्यते तथा ।  
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अविद्यया ह्यात्मनि मूढदृष्टिभिरपोह्य नेतीयवशेषितो दृशिः ॥४८॥

The Elements with and without forms and the seat of desires, Superimposed through delusion by ignorant people on the Self, are thrown out of it which consists of consciousness only, on the authority of the Vedic Evidence not this, not this. The self alone is then left Over. [ In this verse the whole of the gross and the subtle Universes are negated from the self] [Chapter 14 - Verse 48]

- Sakshi - Experienter
- Ahamkara = Also Experienter But natures different.

### **Example :**

- Cloth dipped in water - Lotus leaf dipped in water.
- Cloth gets wet not lotus leaf - World and mind both objects Vyavaharikam.
- When mind Experienter comes in contact with the world, mind affected by world.
- When Sakshi comes in contact with mind, Sakshi is Not affected.
- Because Sakshi is Akashavatu Asangaha.

### **Example :**

- Locally - Dosha Kal - Non stick.

### **At Higher :**

- Sakshi - Non stick
- Lower Experienter mind with Reflection Consciousness is affected because its Sasanga.

### **Verse 48 :**

- Sakshi not affected by mind because Sakshi belongs to higher order of reality.
- Paramartika Satyam mind is Maya Janyatvat – Maya Parinamatvat Mithya.

## **Rule :**

- When 2 in different orders of reality come in contact - One will not affect other.
- Rope snake can't poison rope.
- Mirage water - Can't wet sand below.
- Dream water - Can't wet Waker's body.
- Titanic movie fire - Can't burn movie screen / Theatre.
- Screen real / Movie water - Nama / Rupa unreal Bhinna Satyatvat.
- Sakshi illumines mind - Different order or reality.
- When mind illumines world, world affects mind because Mind / World Samaha Satyatvat - Lower illuminator.

## **Pramanam - Brihadaranyaka Upanishad :**

- Neti Neti – Nisheda Vakya negates Body / Mind – Unreal.
- Rope snake negated - Not rope.
- World - Tangible / visible - Physical body
  - Murta Prapancha
  - Intangible / Invisible - Amurta Prapancha
  - Mind.

## Brihadaranyaka Upanishad :

द्वे वाव ब्रह्मणो रूपे—मूर्तं चैवामूर्तं च, मर्त्यं चामृतं च,  
स्थितं च यच्च, सच्च, त्यच्च ॥ १ ॥

dve vāva brahmaṇo rūpe—mūrtaṃ caivāmūrtaṃ ca,  
martyaṃ cāmṛtaṃ ca, sthitaṃ ca yacca, sacca, tyacca || 1 ||

Brahman has but two forms-gross and subtle, mortal and immortal, limited and unlimited, defined and undefined. [ 2 – 3 – 1 ]

- Na iti – Murtha Prapancha
- Na iti – Amurtha Prapancha.
- Whatever is negated belongs to category of Unreality.

### How?

- What is existence - Can't be negated
- What is Nonexistence - Need not be negated.
- Sat can't be negated
- Asat need not be negated.

### What can you negate?

- What is seemingly existent can alone be negated.
- Doesn't come under Sat / Asat category Mithya-unreal.
- Existent snake can't be negated
- Non existent snake need not be negated. Seemingly existent snake negated.

- World = Sad / Asad Vilakshana - Mithya – Anirvachaniyam – unreal.
- If world is existent - Shastra will not negate.
- If world is non existent Shastra need not negate.
- Shastra negates Murtha / Amurtha Prapancha.
- Therefore, world like dream, - seemingly existent.
- Mind - Mithya like dream
- Sakshi is satyam - will not be affected by mind
- Mind is pervaded / Illumined by Sakshi But it doesn't taint Sakshi.
- Paramartika Satyatvat...

### Verse meaning :

- Visible / Invisible / Sthula / Sukshma Shariram / Sanchita / Agami / Prarabda Vasanas

My Karmas not real

- All Superimposed - Like dream / Rope Snake / On Atma.
- Dream world - Superimposed on waker.
- Done by ignorant who do not have Adhishtana Sakshi Jnanam.
- Because of Rope ignorance - Snake Superimposed.
- Because of Waker ignorance - Dream Superimposed
- Because of Atma ignorance - Murtha / Amurtha Prapancha Superimposed.

- Aim of Shastra – To Negate Murtha / Amurtha Prapancha, Stripping them Away from Atma.
- Pure shining Atma retained - Free from all karmas and Prapancha.

### **In Kevala Sakshi - Nothing is there :**

- Since world / Mind is negated - Mithya... Sakshi is satyam.
- Satyam Sakshi not affected by Mithya mind.

### **Bautikam - Bautikam Vartante :**

- Dream body burnt by dream fire, one unreal affected by another unreal object.
- Dream water / Dream thirst
- Mithya - Mithya affected - Mithya doesn't affect satyam.

**1<sup>st</sup> :**

- Asangatvat

**2<sup>nd</sup> :**

- Paramartikatvat .

### **Verse 49 :**

प्रबोधरूपं मनसोऽर्थयोगजं स्मृतौ च सुप्तस्य च दृश्यतोऽर्थवत् ।  
तथैव देहप्रतिमानतः पृथग्दृशेः शरीरं च मनश्च दृश्यतः ॥ ४९ ॥

The impressions of the objects known in the waking state, owing to the contact of the mind with them, are perceived like real Objects in memory and dream. So the body, the mind and their impressions are different from the self as they are Objects of perception. [Chapter 14 - Verse 49]

- Sakshi different from Body / Mind / World.

## Example : Svapna and Smriti :

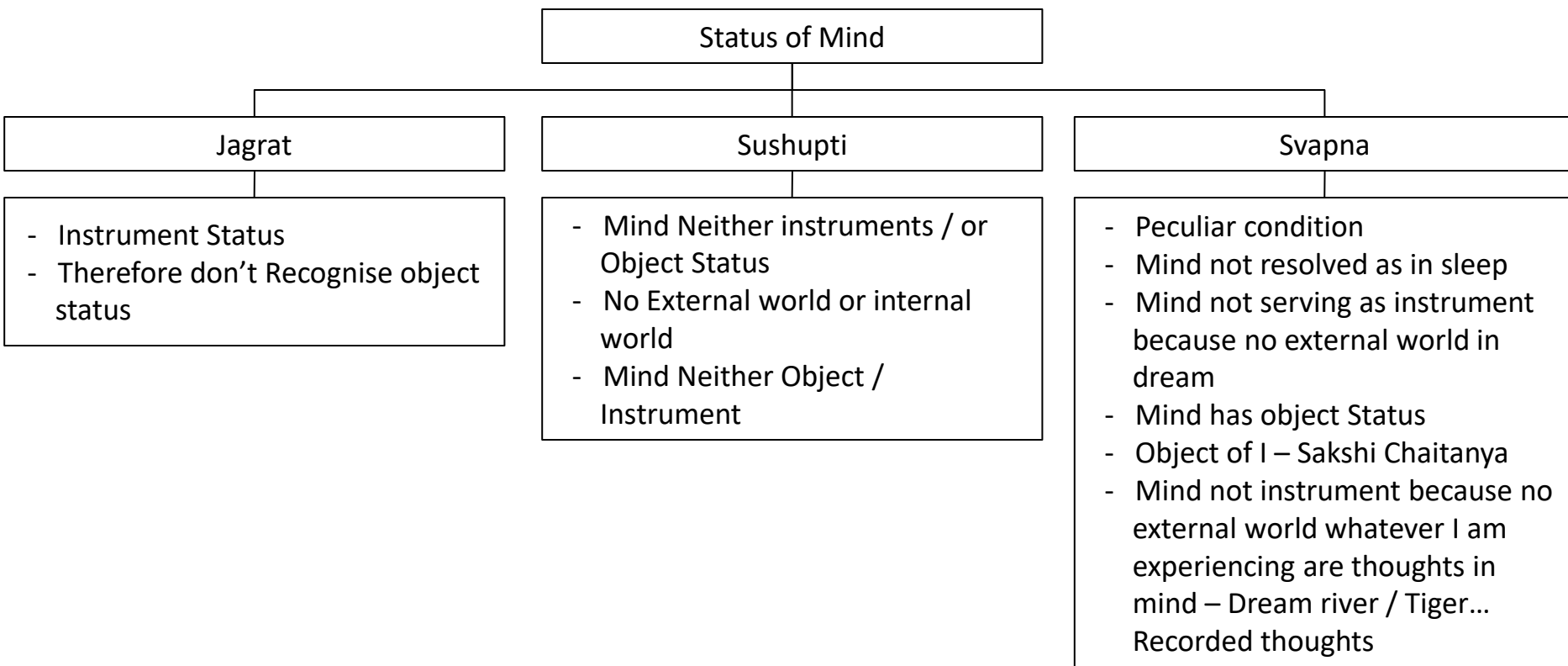
- Sakshi different from dream and memory experience.
- 2 camps over between beginning and end of Chapter 14

1 <sup>st</sup> Model	2 <sup>nd</sup> Model
<ul style="list-style-type: none"><li>- Mind Serving as Object / instrument</li><li>- Mind - Always object used as instrument to experience external world</li></ul>	<ul style="list-style-type: none"><li>- Mind serving as Object cum Subject</li></ul>

- Whenever we are experiencing external world - Mind serves as an instrument.
- So close - Can't differentiate because we choose to be them.
- I am writing... Pen used as instrument included in I
- I am experiencing Jagrat - Mind used as instrument included in I
- I am holding Pen and Pen is writing, Pen has become integral part of me - Instrument has become closer to subject.
- I see - I includes specs.
- When external world is involved, mind is serving as instrument.
- It appears as though integral part of me.
- Therefore difficult to separate mind from Sakshi.
- In Jagrat - External world is there in definition of Jagrat.
- In Jagrat - Mind serves as instrument and therefore mind is intimate.



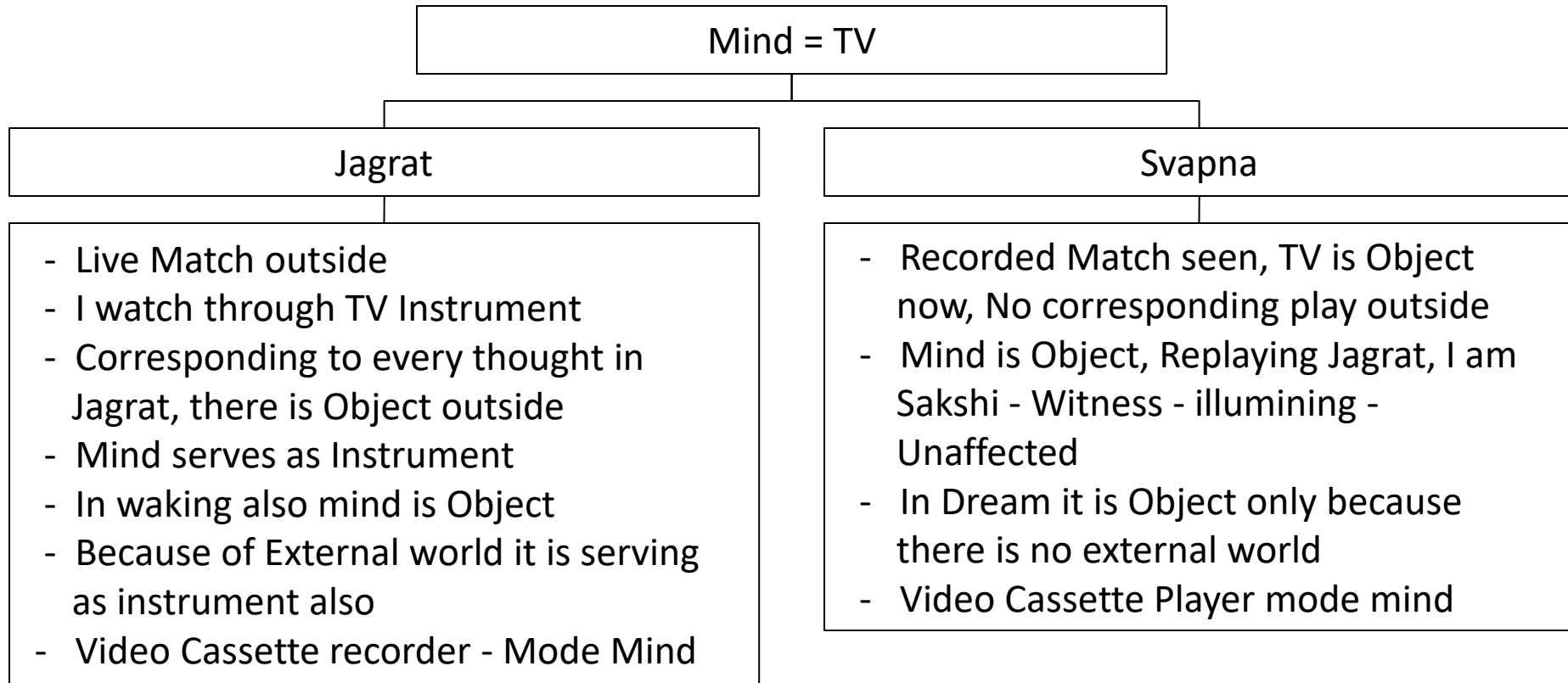
- When I say I - Mind is included and world taken as object.
- Mind not taken in objective world, Mind is included in Subjective world.
- Analysed in Svayam Jyoti Brahmana.
- In Jagrat mind is an instrument.
- In Sushupti world is not there Mind is resolved.
- Neither serving as instrument or object.



- I Sakshi am illumining thoughts registered in mind during waking state.

## Example :

- Like Match in Australia through TV.



- Whether Jagrat / Swapna / Sushupti - I am always eternal Asanga Chaitanya Svarupa - Illuminator / Experiencer / Knower.
- Behind objective / Instrumental mind, I Sakshi am there.
- Manaha = Various thoughts of mind... Ghata Vritti...
- Thoughts born out of various contacts with external world / Object.
- In both Jagrat / Swapna watching Ghatakara Vritti alone.

Jagrat	Svapna
<ul style="list-style-type: none"> <li>- External pot is there</li> <li>- Corresponding Ghattakara Vritti</li> </ul>	<ul style="list-style-type: none"> <li>- No external Pot</li> <li>- Vritti is Same as Jagrat</li> </ul>

- This Vritti Rupam - Vritti Jnanam in the dream and Your recollection memory also you are experiencing - Thoughts governed by external world in Jagrat and in Svapna by your Vasana.
- All life I go on experiencing thoughts from world and thoughts from Memory only.
- Mind is undergoing modification in keeping with my world.
- If mind decides to think of Cyber - Cyber Vritti's...
- All the time we experience mind Vritti's only.
- In the class - Memory of cyber / Imagination...
- If rope is outside... and mind doesn't grasp it, you experience snake Vritti.
- Don't say there is rope.
- You say there is snake - Indicating all the time you are living a world generated by your mind.
- Mind is governed by external world or governed by your own memory.
- All the time mind is object, I am subject Sakshi all the time, experiencing mind in Jagrat / Svapna / Sushupti.
- In dream - Internal object seen like external object.

- Because mind is experienced in Jagrat / Svapna / Sushupti, I am Sakshi Modificationless / Nirvikara illuminator I am.
- Therefore Sakshi is different from Mind / Body Prapancha... Murtha / Amurtha Prapancha.
- I am different from Vasanas Raga / Dvesha Vritti's / Sanchita – Agami - Prarabda Vritti's.
- All the time I am experiencing live show or recorded show of Vritti's.
- Mind is instrument or object or neither.

### Conclusion :

- Live show - Mind instrument.
- Recorded show - Mind object
- No show - Mind neither instrument / Object.
- I am watcher - Is different from watched.

### Verse 50 :

स्वभावशुद्धे गगने घनादिके मलेऽप्याते सति चाविशेषता ।  
यथाच, तद्वच्छ्रुतिवारितद्वये सदाऽविशेषो गगनोपमे दृशौ ॥५०॥

Just as impurities like clouds etc. Do not produce any alteration in the naturally pure ether by their appearance or disappearance; so, there is never any alteration in the ether-like consciousness free from duality negated by the Sruti. [Chapter 14 - Verse 50]

- I am Sakshi / Illuminator of live show in Jagrat - Recorded show in Svapna - No show in Sushupti.

- I am not affected by whatever be type of show Jagrat / Svapna show - Good / bad / Nightmare.
- I am like Akasha - Accommodate / illumine all shows - I am not affected.  
For me to be pure - Shows need not be switched off.
- For screen to be pure, movie need not be switched off - Its pure.
- Akasha pure whether impurities are there or not.
- Akasha is Asanga / Paramartika satyam, Akasha like 'Consciousness' I am.

### Verse Meaning :

- Space is naturally pure - Therefore eternally pure, impurity like cloud / May be present / Absent Space is pure / Shudham.
- Cloud can't taint space - Similarly mind need not be destroyed for Moksha.
- Mind can't taint Chaitanyam because it is Asanga and belongs to higher order of reality.
- Thoughts / Mind / Body / World need not be removed - Only knowledge required.
- I am pure not because of absence of thoughts but In spite of thoughts.

### Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्चसन् ॥ ५.८ ॥

'I do nothing at all', thus would the harmonised knower of Truth think- seeing, hearing, touching, smelling, eating, going, sleeping, breathing [ Chapter 5 - Verse 8 ] 306

- Murtha / Amurtha Prapancha } Is Negated by Sruti
- Sthula / Sukshma Sharira }
- Whether it is there or gone in the Space like 'Consciousness' I am Nitya Shudha.

### Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau  
Mado Naiva Me Naiva Maatsarya-Bhaavah |  
Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha (Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [ Verse 3 ]

- I am illuminator of Raga / Dvesha... Vritti But I - Sakshi not polluted by them.
- Therefore Sada Avisesha... I don't have Sanchita / Prarabda / Agami.
- Therefore I don't have Punarapi Jananam / Maranam.
- What to do to get rid of Vidhi... Kan Mayi is white like turmeric powder don't know all 3.
- I am Sakshi worried about Vidhi.
- Once Sakshi understood, no Vidhi / No Purushartha only for lower Experienter.
- Own up Sakshi - Higher Experienter status and be free from Vidhi and Purushartha.
- Accept both or reject both, Can't accept one.

## **Conclusion :**

- I am Sakshi of mind in Jagrat / Video Cassette recorder mind.
- Svapna Video Cassette player mind / Sushupti Asleep mind.
- That “I” am Brahman(Pure Existence / Consciousness)

## Lecture 73

Chapter 14 – 2 Main topics(Both important) equally

Atma – Anatma Viveka

TV am Pada Vichara

Analysis of Individual

- Verse 1 to 10 / Verse 41 to 50 –  
Upakrama / Upasamhara

Atma - Brahma Aikyam /Atma Svarupa  
Varnanam

Mahavakya Vichara

Oneness of individual Micro cosmic and  
total self – Macrocosmic Verse 11 - 40(  
30Verses)

- Without Atma - Anatma Viveka - Atma Brahma Aikyam impossible.

### Reason :

- As long as I look myself as body / Mind, I can't say I am immortal / All pervading consciousness.
- To claim all pervading immortal nature, it is essential for me to distance myself from body / Mind.
- Closer to Body / Mind I am, more away from Brahman I am.

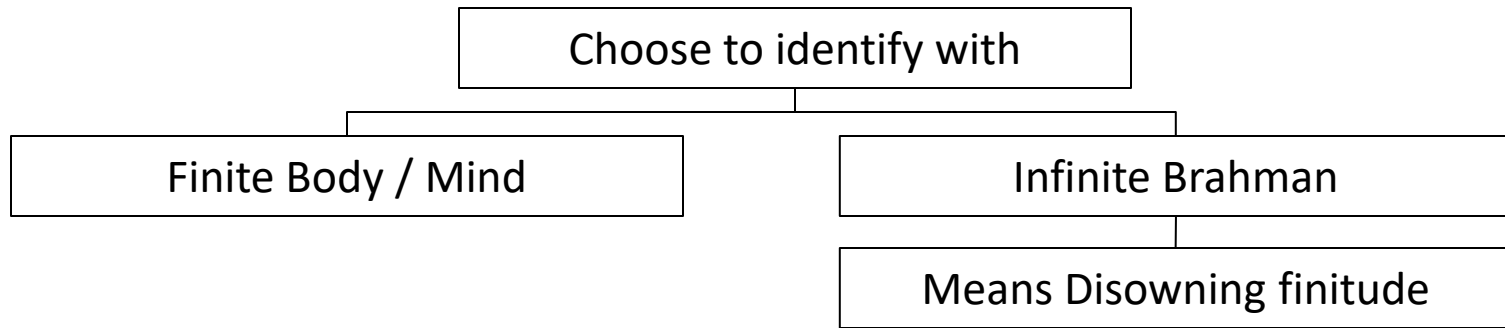
Body / Mind - Finite

Brahman = Infinite

"I' am in Middle

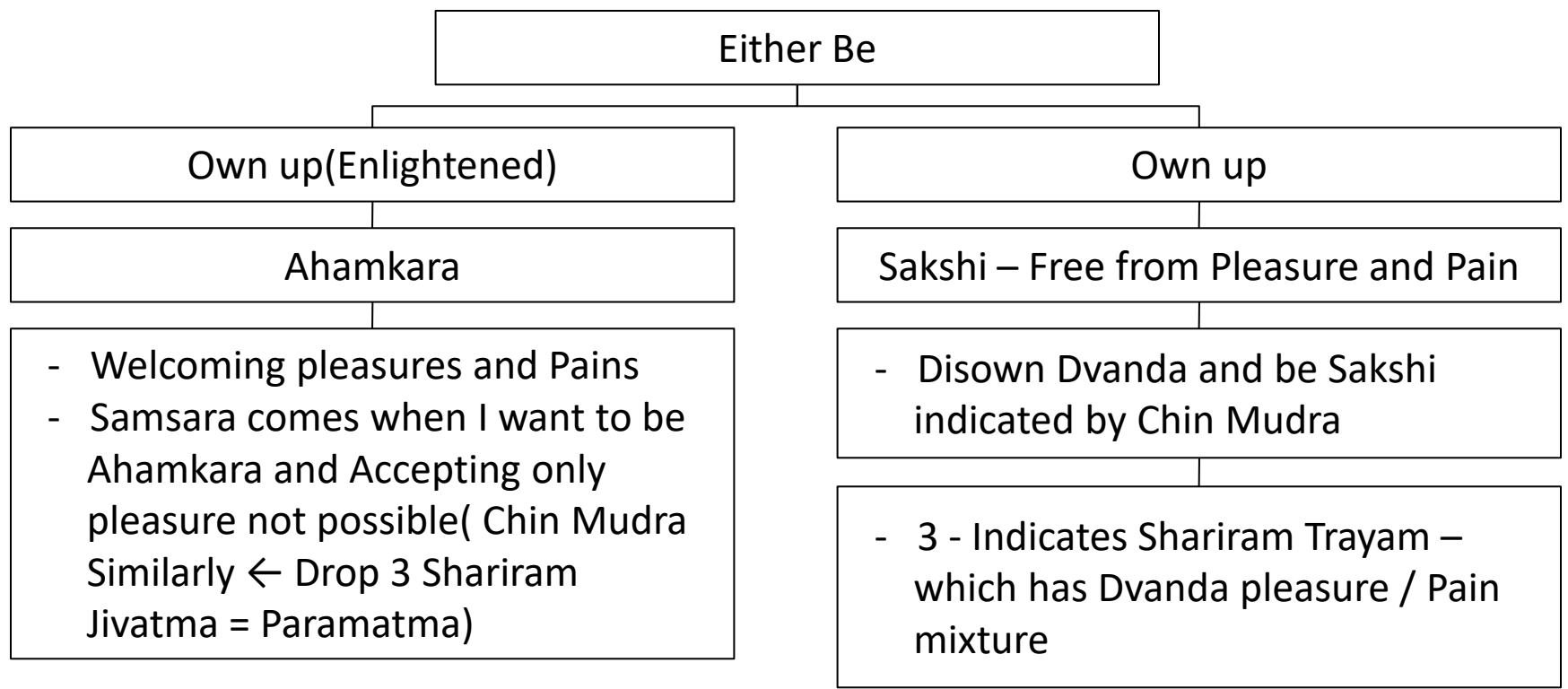


- Go towards
- Get Crystallised personality - Male / Father.
- More I am away from infinitude.



### Can't have both :

- Brahman = Formless / Colourless / Changeless / Touchless... its Chappu...
- If I love to be my loving father / Love status of father... = Ahamkara I... Then face consequences also... without murmur.
- To be finite Ahamkara includes Asti / Jayate / Vardate / Viparimate / Apakshiyate / Vinasyati.
- Balyam / Kaumaram / Yavvanam... Raga / Dvesha / Sukha / Dukha...
- Dissociation = Autobiography of Ahamkara... Accept pleasures / Problems / Complaints...
- Ahamkara means Dvanda... need not be Sakshi... can feel Ahamkara.
- Aagathe - Svagatam Kuryat...



- Sakshi – Free from Pleasure / Pain - Harsha / Shokam Jahati....
- I am not both Enlightened and Unenlightened Ahamkara.

### Individual Disowns both :

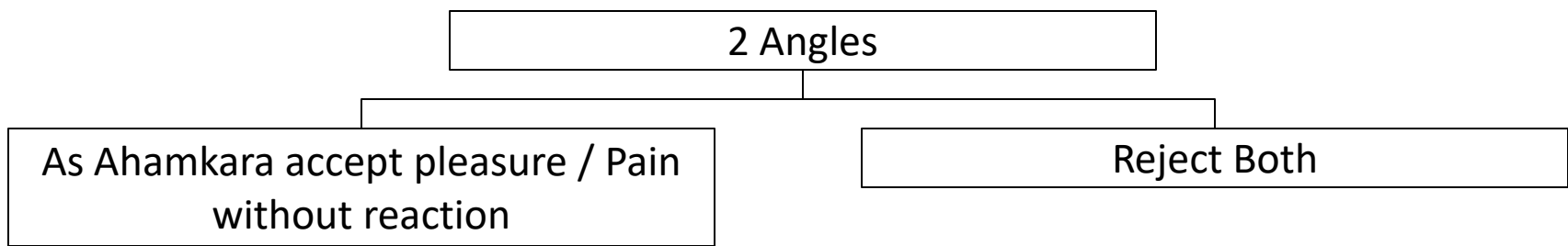
- Jeeva Brahma Aikyam = Identifying with Sakshi and Rejecting both Ahamkara.

### Gita :

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४ ॥

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are alike; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise..[ Chapter 5 - Verse 8 ]

- Mana Apamana... interpreted from 2 Angles.



- Samatvam = Equal Acceptance or Rejection of both, Partial Acceptance = Samsara.

### **Atma Svarupam :**

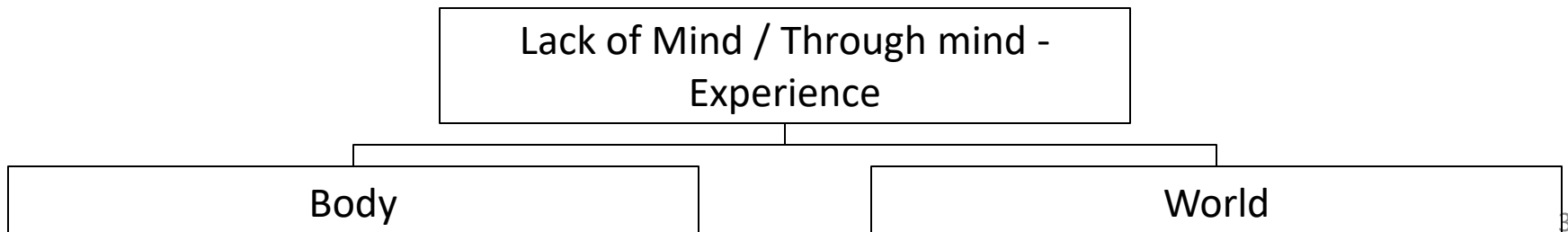
- Consciousness - Features not part / product / Property of Body... independent entity...

### **8 Features :**

- Experienter / Illuminator / Consciousness (EIC) of Everything.

### **1) Sakshi :**

- I EIC – Am Chetana... Illuminator - Not Affected by what it experiences.
- Asangata... Experienter / illuminator of Mind and through the mind experience / Illuminate body / World.
- In Sushupti... I am Experienter / Illuminator of Absence of Mind.
- In Svapna.. I am Experienter – Illuminator of Mind only.



- Therefore called Avastha Traya Sakshi – I am Experienter illuminator of Passive.
- Mind... in Sleep

Partial Mind - In Svapna

Fully Woken mind - In Waking

}

## 2 Ekaha :

- Nondual – I Eic am Same behind bodies and Minds(Many)
- Sarva Atma = Atma of all.

## 3 Nityaha :

- What I illumine varies.
- That I illumine eternally continues.

## Gita :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।  
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a person gives up worn out clothes and puts on other new ones, so also, this Atma gives up worn out bodies and attains other new ones.[ Chapter 2 -Verse 22 ]

- Mind Travels from one body to another, in Sushupti mind resolves.
- Objects of illumination - Aagama / Pahi... Arrive / Depart
- I illumine Arrival / Departure – Coming / Going.
- I am Myself without Arrival / Departure.

- I will know Arrival / Departure of Trains when I am in platform – if I am in one of trains.
- I will be myself Arriving / Departing.
- Sakshi of Arrival / Departure... is not arriving / Departing but Nityaha...

### Gita :

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does he ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [ Chapter 2 – Verse 20 ]

- As Sakshi I reject mortality.
  - As Ahamkara I accept, either way don't worry about mortality.
- 4) I - EIC am Sarvagataha like space - Pervade all bodies and minds.
- Containers - Many
  - Content - Space one
- 5) I – EIC am Nirvikaraha without change free from all modifications.
- I – illumine changing mind/body/world - Myself changeless.

### 6) Sangaha :

- Like space / Light... I pervade every object... but not attached / Related / Associated.
- Light pervades hand but Unassociated with hand (Otherwise when I go to dark room light will be stuck to my hand and I will be bright in dark room)
- Can take mud from space but not space, Screen not associated with any feature shown.

## **7) Shudha (Pure ) :**

- Since I am not associated with anything; their impurities can't taint me.
- Sit on ground - Dusty place - Cloth – Dirty.
- When light pervades dirt - Light not dirty.
- Raga Dvesha - Impurity of mind Sakshi not Raagi / Kaami... I am pure.
- (1) Nitya (2) Sarvagataha ( 3) Shudha ( 4) Nirvikara ( 5) Asangaha ( 6) Ekaha ( 7) Sakshi.
- I am Brahman - Experiencer / illuminator / Consciousness am Brahman.
- Brahman - Means Limitless, central theme of 14 Chapter – 30 Verses ( 11 – 40)
- Atma Svarupa Rupam = Atma Brahma Aikyam.

## **Atma /Anatma Viveka :**

- I can own up fact only if I say I am not Body / Mind.
- I should constantly see fact that Mind is object cum instrument.
- World - Body - Objects.
- When mind is object - When body and External world is not seen and mind is not serving as instrument At that time mind serves as object.
- Swapna - Smrithi – State.
- In dream and memory, Mind is object of Consciousness, Self realisation of mind.

## My recollection :

- [When you witness thoughts floating in Consciousness like clouds in space, You are with Self!
- Look at Ishvara as core of yourself - That's what Upanishads are screaming – Consciousness... All features]

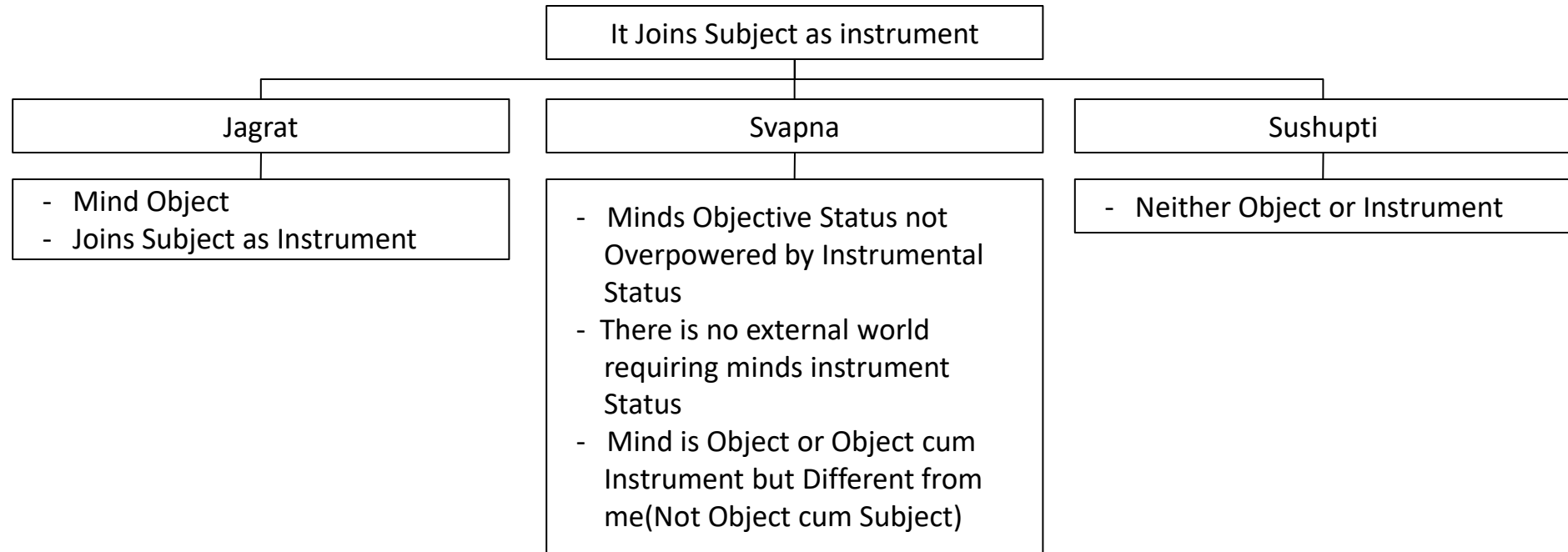
(Svapna and Smriti)	
At that time	Mind is Object of Consciousness

- In dream and memory, I am not contacting external world.

## External world cut off :

- In dream and Memory I am Experiencer, illuminator Consciousness - who am illuminating mind without undergoing change.
- In Sushupti mind is not there.
- In Svapna mind is object.
- In Jagrat mind continues to be object but takes extra role as instrument like specs.
- When I look at ant in specs - Its object  
When I look at world... its instrument
- Mind has object status but overwhelmed by instrument status - Because when enumerating objects I don't include specs / Mind, because I have included it in subject.

- In Jagrat - Mind's objective status is overpowered by instrumental status and it joins subject as instrument.



- I am Holding Pen(Object)
- I am Writing through pen (Instrument)
- Pen is Object cum instrument, I am not Pen.
- Through Svapna / Smriti learn to look at mind as Object in Dream or Object cum instrument in waking but never look at mind as yourself!!
- When mind I am not / Then Body / World also certainly I am not.
- I am different from world / Body / Mind, I am Brahman.
- Brahman Satyam – Jagan Mithya, Jeevo Braheiva Na Paraha.



## **Difference :**

- Mind as object / Object cum instrument is revealed only in dream / Memory state.

## **Therefore title Svapna :**

- Smrithi Prakaranam Shining object status of mind is dream To show mind is different from you.

## **Svapna :**

- You are in your own world with eyes closed.

## **Memory :**

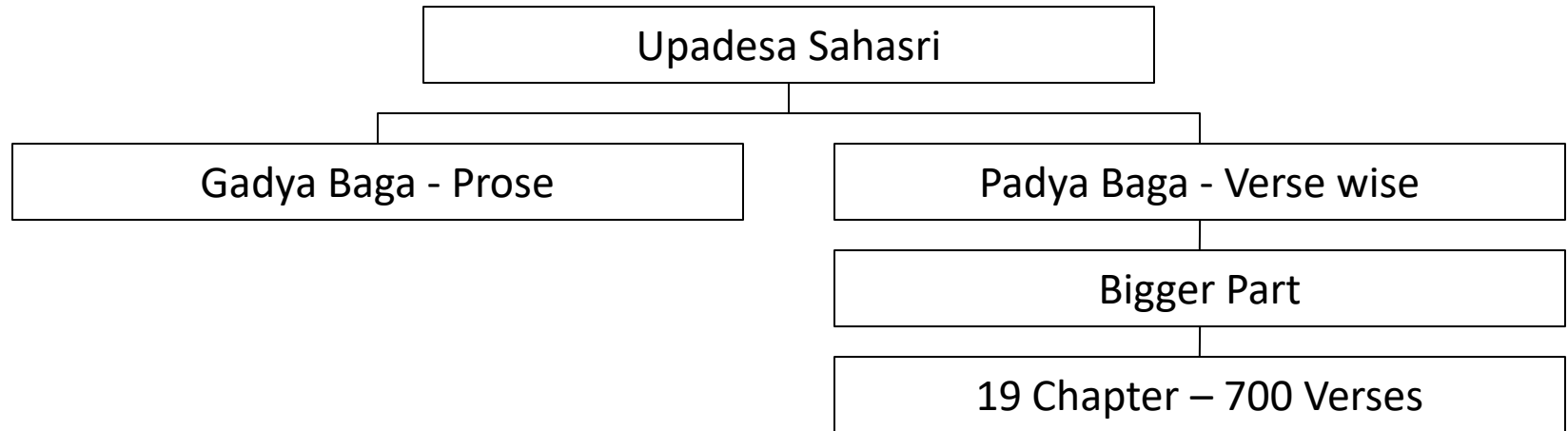
- You are in your own world with open eyes.
  - Svapna - In night generally .
  - Smrithi - In middle of day / Class

## **When Student sees only carpet / Ceiling... He is Switched off!**

- Class not object, my mind is Object.
- He is in his own world
- He is in his own Object.
- When Attending class - Object cum instrument.
- Either way I am not mind and Know it through mind!!

## Lecture 74 - New Camp

### 1) Introduction :



2) Upadesa - Means Vedanta teaching, contains - Salient features of Upanishad teaching.

- Shastra Pramana Upadishyate.
- Initiation into mantra Upadesa...



No teaching / Only transferring mantra, Chant mantra - No knowledge.

- Religious mantra purifies – Mind, but doesn't give Wisdom.
- Here it is teaching - Not mantra initiation.
- Here analysis of many teachings of Vedanta.

## 5 - Main Topics in Vedanta

Jiva

Jagat

Ishvara

Bandaha -  
Bondage

Moksha -  
Liberation

### **Jiva : Who is Individual? Is Individual**

- Body / Mind / Group of All / Different from body / Mind – Is he born? When is he born?
- Does he have birth, Before / Later?

### **Jagat :**

- Does it have origin ?
- Why / origin ? When / where / what... is Nature - Real / unreal.
- Does it have objective existence or subjective existence?

### **Why lord created world?**

- We Don't we Ask while Eating Ice-cream, but when we are in Problems.

### **Ishvara :**

- Is there God at all?
- Male / Female / Mixture
- Does he have beginning? How he created world?

## Human Bondage :

- Why evil? why sufferings?
- How god is omniscient / Omnipotent?

## Why World not heaven?

- Bandah Vishaya Prashna...
- What is freedom from Bondage!
- What is Moksha? Is Moksha now or After death?
- Is it attainable through one path / many path / Combination of Paths?

## 3) Most important teaching is me – Individual Jiva

- If this is not properly understood, Jagat / Ishvara will be confusing.
- Tat Tvam Asi - My self must be clear first.

Vedanta	
Jivatma / Paramatma - Aikyam	Jivatma / Paramatma one and Same

- Paramatma = Poorna Vastu... Infinite reality.
- Jivatma = I - Individual seeker.
- Individual and Paramatma – one and same
- 2 Different words - Refer to one and same substance.

### **Example : Wave and ocean...**

- Superficially 2 words reveal 2 different objects.
- 2 Distinct words / Objects - Pen / Pencil
- Wave /ocean → Essentially, reveals water alone.
- When you look at wave - we see water.
- When we see ocean - It reveals same substance water.
- Wave and ocean reveal one substance water.

### **If substance one - why we use 2 words?**

- There is superficial difference in name or form of water.
- When water assumes a form then we refer as wave.
- When water has huge shape of ocean depending on shape, we call it by another name ocean.
- Difference = Superficial - Identity is essential.
- Equation used where there is superficial difference and essential identity.
  - $7 = 8$  - Can't write - Because essentially different both totally different.
  - $8 = 8$  - Not written because evidently same.
- When 2 appear different but essentially identical then equation.
- $7 + 1 = 10 - 2$
- Superficially seems no different.
- If Jivatma and Paramatma - Are totally different, evidently different, Upadesa will not give equation.

## **Tat Tvam Asi**

- If Jivatma and Paramatma - Are evidentially identical then equation not required.

## **When do we have equation ?**

- When Jivatma / Paramatma - Appear different superficially but essentially same.
- Jivatma = Nothing / Small
- Paramatma = So big, Identity not evident.

## **What is the essential nature?**

- TAT(Paramatma) – TVAM(Jivatma) ASI
- That 'Paramatma', you 'Jivatma' are
- Guru ocean teaching Sishya ocean - That you and me ocean not different but essentially water.
- Ocean / wave = 2 words - One water(Substance)

## **2 Words used for transaction :**

- No wave other than water.
- No ocean other than water
- One water appearing as wave / Ocean.
- Similarly Upanishad says - There is only one Atma.
- That Atma - with one name and Form called 'Paramatma'.
- Same Atma - w.r.t. another name and form = Paramatma.

- Other than water - No ocean / wave  
- No Jivatma / Paramatma - Essentially one Atma.
- Person who discovers this fact - I am Atma - Appearing as individual Jivatma and total 'Paramatma' alone is liberated person.

### Chapter 15 - Verse 1 and 2 :

नान्यदन्यद्वेद्यस्मान्नान्यत्किंचिद्विचिन्तयेत् ।  
अन्यस्यान्यत्वभावे हि नाशस्तस्य ध्रुवो भवेत् ॥ १ ॥

As one cannot become another one should not consider Brahman to be different from oneself. For if one becomes another one is sure to be destroyed. [ The idea is this : The individual self, if considered to be really different from Brahman, cannot become Brahman as long as it exists; and if it were destroyed who would then become Brahman? Therefore one should know that one is not different from it and it is not different from one] [ Chapter 15 - Verse 1 ]

स्मरतो दृश्यते दृष्टं पटे चित्रमिवार्षितम् ।  
यत्र येन च तौ ज्ञेयौ सत्त्वक्षेत्रज्ञसंज्ञकौ ॥ २ ॥

Things seen (In the waking state) are seen like a picture Painted on a canvas when one remembers them. Those by and in which they are so seen are respectively known to be the individual self and the intellect. [ Chapter 15 - Verse 2 ]

- Jivatma / Paramatma - 2 words - One substance - No difference at all.
- Suppose we assume Jivatma / Paramatma are different - Let us assume - Jivatma = Finite, Paramatma = infinite.
- If this is truth / Fact - 'Jivatma' can never attain liberation.

### Law :

- One thing can never become another

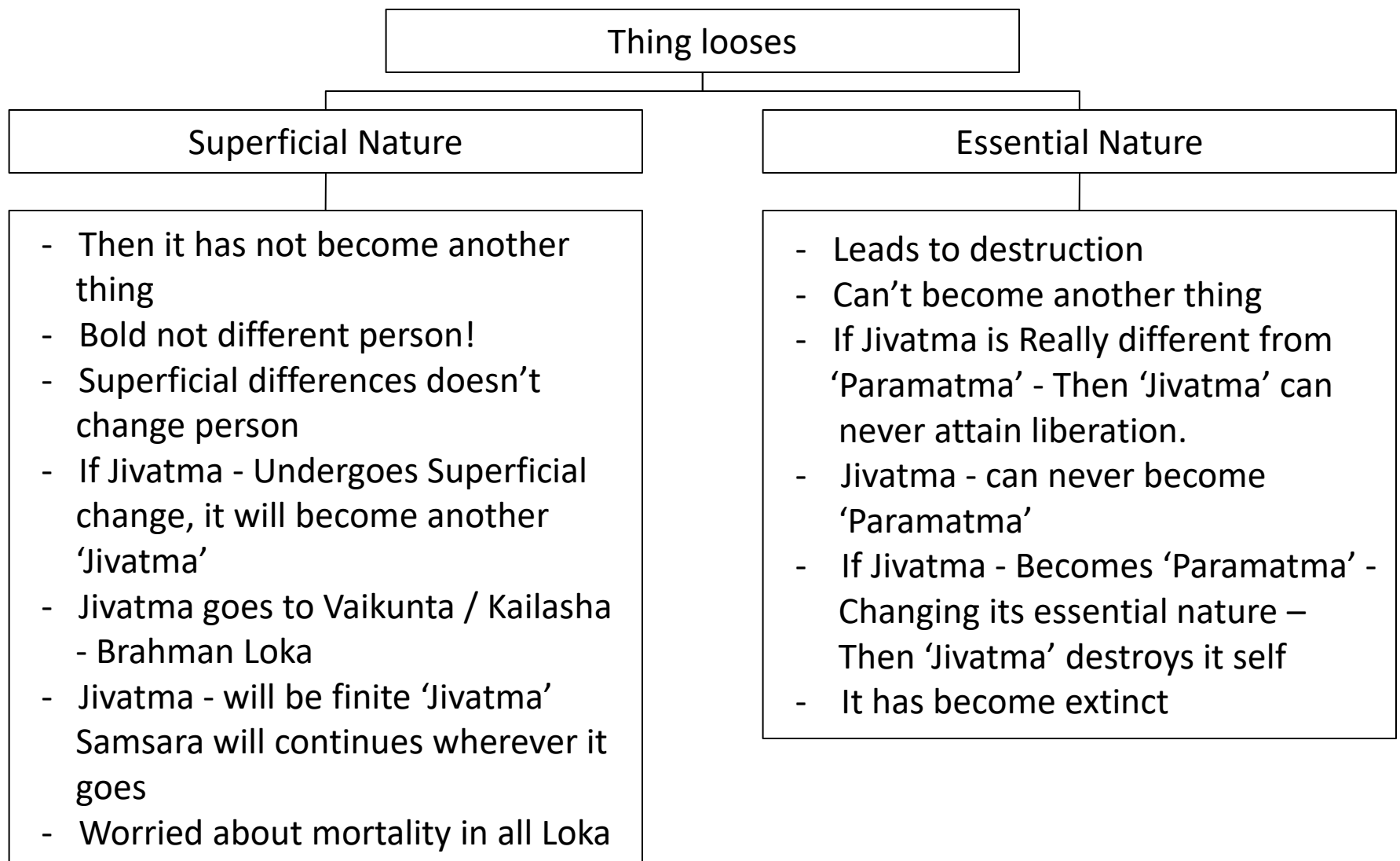


Therefore chapter called Nanyad Anyad Prakaranam.

## How this law works?

- Does a thing when it undergoes a change become another by changing its superficial nature or essential nature.
- Something becomes another.
- If X becomes Y - By superficial change, then X has really has not become another thing because it is still essentially same.
- When you stand / Sit or hair, turns Grey / Bald - No change in essential nature - Only superficial change.
- If change in essential nature... it is destruction of thing.
- Thing loses its essential nature.
- Fire loses heat - It is destroyed and you can't call it fire at all.





- If finitude continues, Samsara continues.
- If finitude is essential nature of 'Jivatma' then liberation is never possible.
- By Sadhana - Can never become infinite, Finite by undergoing change becoming infinite is not possible.

- By remaining finite will not become infinite.
- Mortality will continue / Fear of death / Old age will continue.

### **Shankara's Conclusion :**

- Jivatma / Already Paramatma - How we say we are Jivatma?
- Purely by ignorance - Mistaken 'Paramatma' = Jivatma.
- There is Self mistake not mistake outside world but my mistake.
- Karna mistook himself to be a Non-kshatriya.
- Thought he was son of charioteer - Kshatriya hood could not stand another person superior to him.
- Greater archer than Arjuna - Warfare was Jati based - Arjuna made fun of him.
- Karna = Kshatriya with Ashatriya Buddhi(Adhyasa)
- Mistaken Kshatriya = Akshatriya.

### **What should Karna do to become Kshatriya?**

- Not die and be born again.
- Only know fact - I was Kshatriya - Will be Kshatriya.
- Knowledge alone he has to get from someone who knows this fact.

### **Who knows??? Mother Kunti**

#### **Mahavakya :**

- You are not Radheya - Son of Charioteer but Kaunteya...
- Tvam Kshatriya Eva...

## **After Knowledge - Did Karna become Kshatriya?**

- Was happy listening to news – Change was in his attitude to himself mind / Archery / Body remained same but attitude changed - W.r.t this Knowledge.
- I was / am 'Paramatma' and will continue to be 'Paramatma' because of mistake I have mistaken to be Jivatma.
- Doing anything will not solve problem - Only solution - Go to Kunti.
- Somebody who knows about my nature Convincingly tells me.

## **Karna Says : Aham Kaunteya Asmi .**

- Similarly guru says - You are 'Paramatma'.
- Analysis of nature of Jivatma / Paramatma.
- Recognition of fact Jivatma / Paramatma 2 words - One substance.
- If you are not 'Paramatma' now , you can never be 'Paramatma'
- If you are 'Paramatma' now - What you require only owning up fact.

## **1<sup>st</sup> Verse :**

- knowledge is solution.
- Karma can't solve problem
- Problem = Ignorance.

## **Verse 2 / 3 / 4 :**

- Preparation for fact 'I am Paramatma' - Most important.

## **Summary of Chapter 14 :**

- Actual owning up of fact - Doesn't take time - Eating - 5 minutes - Preparation food 3 hours - Removing stone.
- Owning 'Paramatma' Asmi - 2 minutes.
- Preparation takes Yugas - All Sadhanas - Karma Yoga / Bhakti Yoga / Hatha yoga... preparatory Sadhanas.

## **Preparation Steps :**

- 1) As long as I take myself to be physical body, I can never claim immortality because physical body is mortal.

## **1<sup>st</sup> Question :**

- Am I this physical body.
- If I am this body - All hopes of immortality is gone.
- Gerontologist – Study of old age.
- Kaya Kalpam theory - Body will be eternally kept with Special treatment.
- Hope for immortality is only when, I am different from Body.

## **Therefore 1<sup>st</sup> Vedantic step:**

- I am not body, I am different from body - Be committed first, without disowning body - No immortality.

## **2<sup>nd</sup> Step :**

- I am not mind
- Mind = finite
- If I am mind - No Moksha.
- As many problems to body - So many problems to mind.
- Moods change by biochemical - Hormonal change - Sugar changes mind.
- 40<sup>th</sup> - Middle age crisis - No liberation as long as I am mind.
- Body / Mind - I am not = Great test.
- Tvam Padartha Viveka = Great test going through Brahmachari / Grahasta / Vanaprastha / Sanyasa Ashrama to give up Deha - Mano Abhimana.
- Fear of Sanyasa because Deha Abhimana most powerful obstacle exists.
- Aham Brahmasmi = I am infinite, Deha Abhimana = I am finite, want physical comfort.
- Therefore don't get up at 5 Am, we have to do Deha / Mano Abhimana Tyaga.

## **Chapter 14 : Reason : Why I am not mind? Analysis of dream...**

## Lecture 75

- 1) Knowledge alone - Means of Liberation - Because bondage is caused by ignorance only.
- 2) Knowledge possible only when I Disidentify from Body / Mind Complex.
  - If body / Mind - I will be mortal individual and can't gain knowledge I am immortal.
- 3) They can't go together.
- 4) Owning immortality presupposes disowning mortal body / Mind.
  - Identified with mind - Finite entity, can't gain infinity of 'Paramatma' = Infinite entity.
- 5) Learn to see Body / Mind as part of world not I
  - Normally I will not include body / mind as part of world.
  - I claim body / Mind as myself - Part of subject.
  - If I include Body / Mind, then their mortality becomes mine.

### Our Example :

- Include Body / Mind in the world.
- World / Body / Mind - All 3 objects.
- I am Consciousness principle / Observer of Waking / Body / Mind
- Once body / Mind included in objective world, I am free from all limitations!
- If I see body as object then mortality of body Not my mortality.
- Destruction of clip Not my destruction, It goes - I am not gone.

## Law :

- Limitation of Objects Observed can never belong to Subject/ Observer.

## Own up :

- I am limitless Observer = Atma Jnanam.
- Possible only if Body and Mind - Are Objects like the world.

## Verse 2 / 3 / 4 - Why mind is Object?

### Reason :

- 1) Dream is type of Memory, memory also type of dream.
- When you remember college days = Day Dreaming memory.

Day Dream Memory	Night Dream
Eyes Open	Eyes Closed

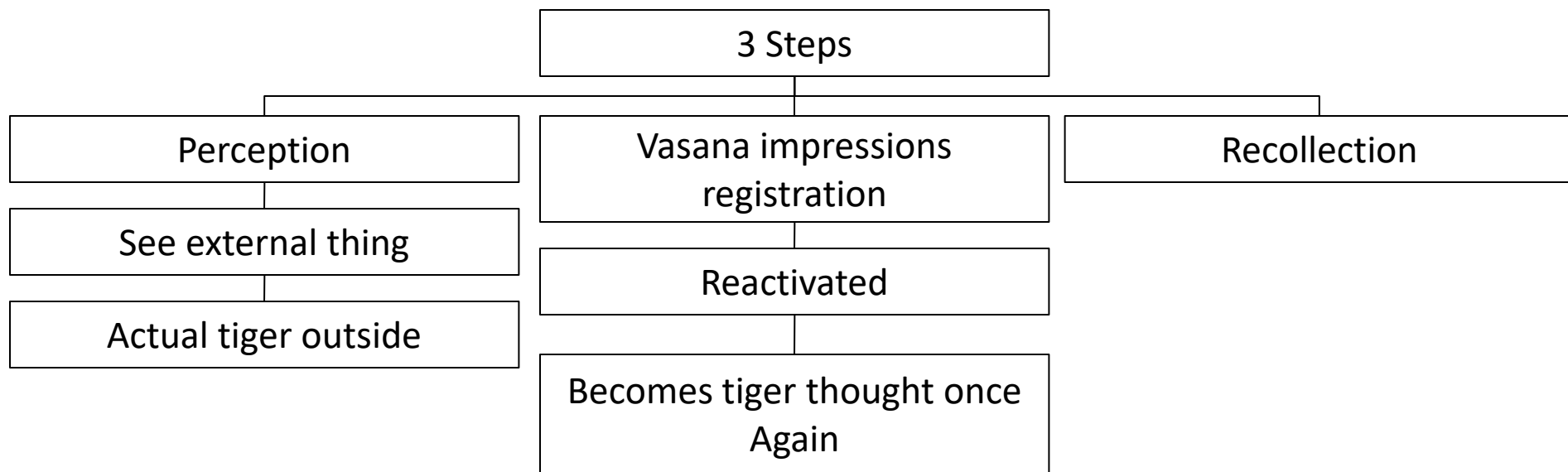
- What is experienced before is reactivated, You are experiencing a world in your dream.

## What is the nature of the dream world ?

- In dream I don't contact external world - Because sense organs are not functioning During recollection, you are activating mind only - Sense organs not functioning.
- Dream world not external world because sense organs not functioning.

## What is nature of internal dream world?

- It is nature of thoughts - Vritti Prapancha, Recollected from waking.



- During dream impression reactivated becomes tiger thought once again.
- I Experience = Entire Dream world = Thought world.
- In dream, thoughts become objects of experience because I distinctly experience, every object in dream - Happy / Nightmare...
- Therefore thoughts clearly objectified in dream because there are no more external world of objects.

### **If thoughts are objects - who am I?**

- Experiencer of thoughts / Objectifier of thoughts.
- I am distinct from thoughts, Mind is clearly experienced in dream.
- In dream mind is like a canvas, Every thought is a painting - Man / Tiger.
- Canvas is my mind... Transactions appear in canvas.



- I am experiencing canvas called the mind and varieties of pictures appear and erased, Wonderful show in dream.
- I am neither canvas nor picture.
- I am observer - Chaitanyam / Consciousness of canvas and picture.

Canvas	Picture
Mind	thought

**Thought Picture in Mind Canvas in dream – How can I be canvas or Picture?**

**Verse 2 :**

**स्मरतो दृश्यते दृष्टं पटे चित्रमिवार्पितम् ।  
यत्र येन च तौ ज्ञेयौ सत्त्वक्षेत्रज्ञसंज्ञकौ ॥ २ ॥**

Things seen (In the waking state) are seen like a picture Painted on a canvas when one remembers them. Those by and in which they are so seen are respectively known to be the individual self and the intellect. [ Chapter 15 - Verse 2 ]

- I am Atma - Kshetrajna - Observer mind = canvas and whole dream is painted.

**Verse 3 :**

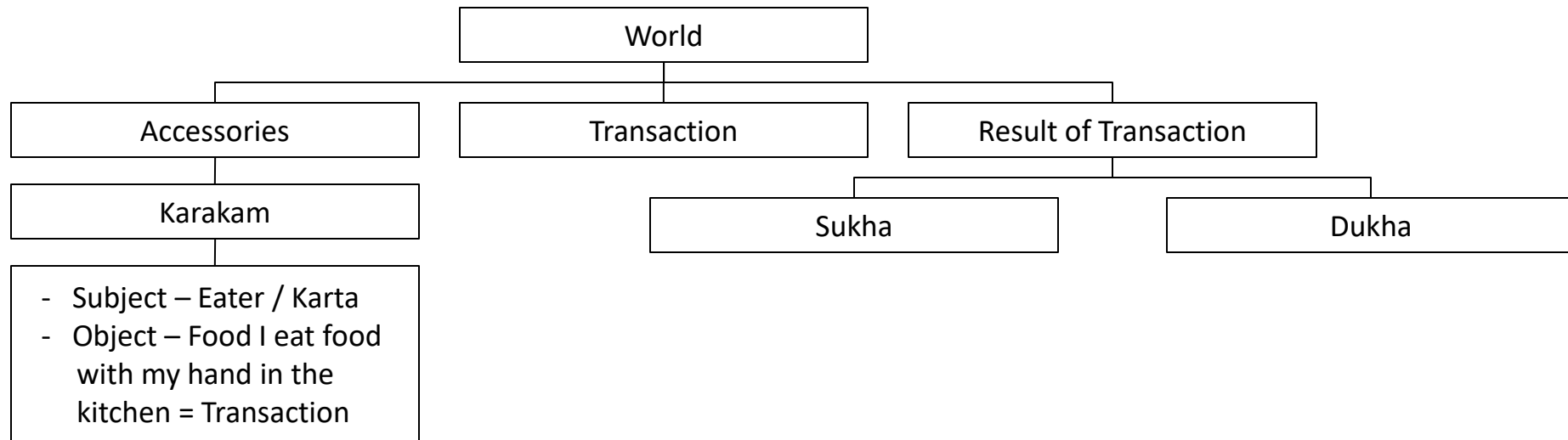
**फलान्तं चानुभूतं यद्युतं कर्त्रादिकारकैः ।  
स्मर्यमाणं हि कर्मस्थं पूर्वं कर्मैव तच्चितः ॥ ३ ॥**

What is perceived to be connected with Karakas and entailing results is found to be in the (Category of) Objects when it is remembered. The Seat, Therefore, in which it was perceived before was an Object (of Consciousness)[ Chapter 15 - Verse 3 ]

- World is experienced by me in waking state during perception.

## What type of world it is?

- World of duality / Plurality - What type of plurality?



- If no Text / Speaker.
- No Sentence without Subject instrument - Mouth / Spoon / Beneficiary - Whose purpose!
- Puja for Someone else = Location – Where do I do?
- Nominative Case Subject / Cognitive Case / Instrumental Case / Active / Locative Case

↓  
Object

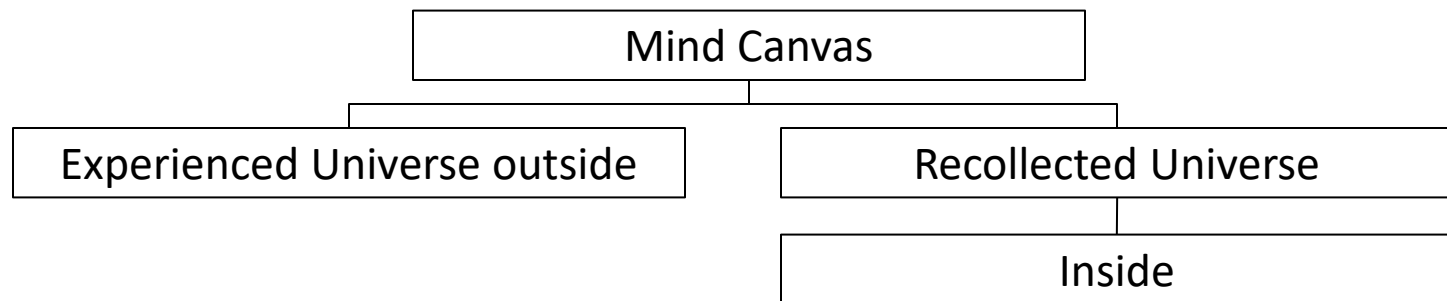
↓      ↓  
Beneficiary   Location

## Any action requires :

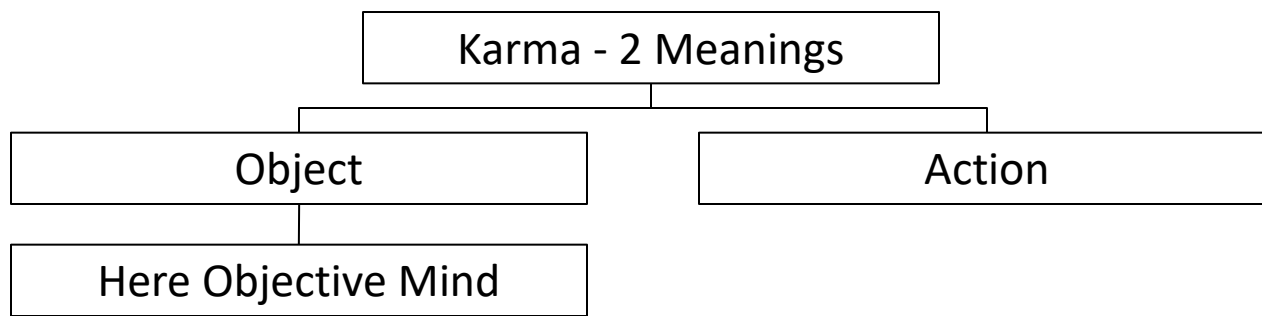
- Class / Speaker / Topic(Object)/ Beneficiary.
- World = Countless accessories - Produces transaction - Result Sukha / Dukha.
- Verb put accessory to subject - Governed by subject... Phala Antam.

## Technically :

- Kriya Karana Phalam Jagat.
- Accessories / Transaction / Result(If happy – Asks when is next camp) / Asami gather here / Repeat Transaction / Phalam → World cycle!
- Karakas - Die... and you create them.
- Again in Jagrat - This universe is experienced in waking state.
- Some pluralistic universe consisting of accessories / Transaction / Result ( ATR) is recollected in dream / Memory Not as an external universe but within.



- Karma here is Antahkaranam, because it is Object of Perception.



- Karmastham = Located in Objective mind.
- Recollected universe is Available in Objective mind.
- Waking state experienced Universe Outside - Dream experienced Universe inside mind.
- Therefore universe experienced is object.
- Mind caused universe is also object, Jagrat Svapna universe is only in the mental canvas.
- Mental canvas in which dream is experienced clearly as object.

### Object of what ?

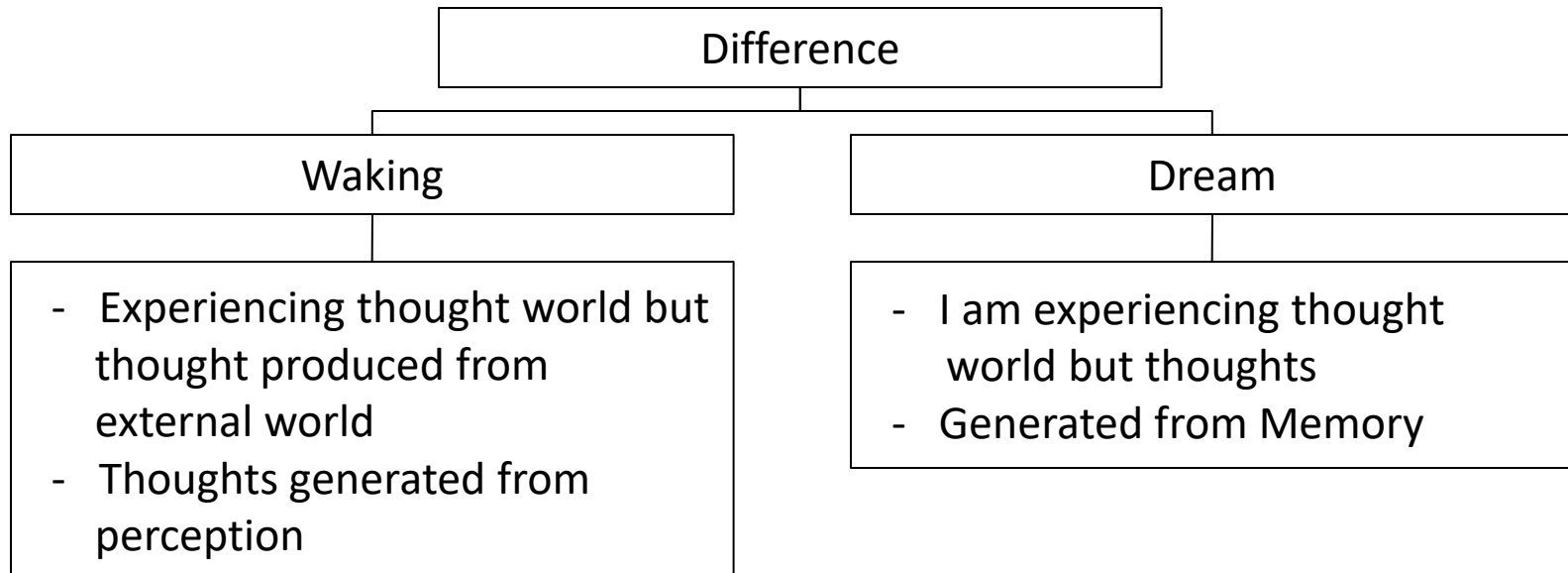
- 'Chit ' - witness 'Consciousness' is called chit Mental canvas... Universe painted is clearly object of my experience.

I am 'Consciousness' Principle Observer principle	Mental canvas is Object of Experience
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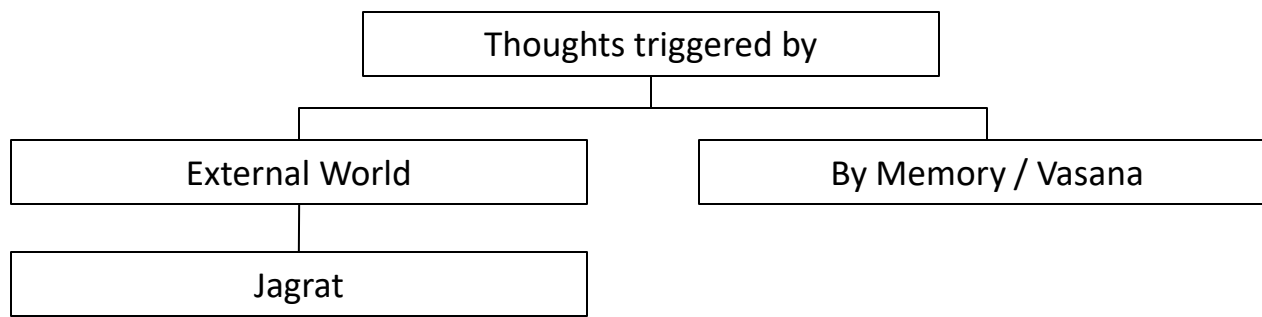
- Dream world painted is also object of experience.
- In waking you are not experiencing an external world.

### 1<sup>st</sup> Say :

- In dream you are not experiencing an external world.
- You are experiencing only an internal world.
- In waking also, you are perceiving an internal world.
- In waking also, we experience TV screen only.
- When you close eyes, I play movie recorded in Jagrat.
- In waking state - Mind is Video Cassette recorder - In Jagrat also world is thought world, only.



- In Jagrat and Swapna I am only in thought world.



## How do I know I am experiencing thought world in Jagrat?

- Words enters ear / eyes / Skin / Nose / Tongue and Trigger thoughts.
- If rope outside - In mind see snake.
- What you are seeing is not outside but your thoughts inside mind in waking and dream.
- Eyes are functioning then sound world doesn't exist for you.
- If ears functioning then form world doesn't exist for you.
- World you experience is what enters your mind as thoughts, We are all experiencing thought universe only.
- In Waking thought universe externally triggered – In Dream Vasana Triggered.



- Both TV and world watched in 'mind screen' Life = TV show - Live show called waking stage.

- Mind is screen - Blank screen = Sushupti.
- Sushupti... Mind blank... called Karana Shariram.
- Avyaktam Manaha = Karana Shariram.
- In all 3 states, object of perception = mind canvas.
- Mind = TV screen - How can it become observer.
- In waking / dream / sleep - Mind = object, Blank mind = object of experience.

**Verse 4 :**

द्रष्टुश्चान्यद्भवेद्दृश्यं दृश्यत्वाद्भवत्सदा ।  
दृश्याद्दृष्टाऽसजातीयो न धीवत्साक्षितान्यथा ॥ ४ ॥

The Seen (E.g., the intellect) is always different from the Seer as it is an object of knowledge like a Jar. The Seer is of a nature different from that of the seen. Otherwise the seer would be devoid of the nature of being the witness like the intellect. [Chapter 15 - Verse 4]

**Most Basic Fundamental Law of Vedanta :**

- Observed different from observer, I am observer of clip / I am not book / world / Clip / dress / body / mind / TV screen / Mental canvas observed.

**Why I commit mistake?**

- When something intimate, it is mistaken as myself.
- When seeing specs - Clearly know object of perception.
- Specs - object in the morning put on... intimately used - Forget it is object, Becomes subject.

## What is in front of you?

- Miss specs because of intimacy - Object mistaken as subject.
- Mind intimate – Appears as though Subject, observer = Drashta - can never be observed.
- In picture see everything except camera.
- No doubt about existence of observer / camera.
- Satta / Existence never questioned  
Existence is never proved
- I 'Consciousness' principle will never fall within any experience.
- Consciousness - Proved in all experiences as I Experienter evident in every experience.

## Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

(4) Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [ Chapter 2 – Verse 4 ]

- Don't look for Atma / Camera experience in every photo!
- Atma is self evident in all experiences not one particular experience.
- 1<sup>st</sup> word evident because of Consciousness, Consciousness is self evident.
- Where / When should I look for 'Consciousness' not in Nirvikalpa experience.



## Verse 4 meaning :

- Atma can never be object of experience because Atma is different, from every experience like a pot.
- Drashta - Ever - unlike Drishyam.
- Subject - Ever - unlike object
- Asajatiya - Unlike - Opposite nature.
- Every object of experience is inert, subject alone sentient.

Drashta	Drishyam
<ul style="list-style-type: none"><li>- Chetana</li><li>- Observer</li><li>- Cit / Always observer</li></ul>	<ul style="list-style-type: none"><li>- Jadam Observed matter always</li><li>- Body / Mind Observed matter</li><li>- Mind subtle matter</li><li>- Thought phenomenon is electrical impulse only</li></ul>

- Thought = Energy(Matter) in motion.
- World – Body – Matter = Observed.
- I am unlike matter – I am spirit – Consciousness.

World / Body / Mind	I – Observer
1) Matter 2) Changing 3) Subject to Division Savikalpa Mano / Buddhi / Chitta / Ahamkara 4) Full of properties - Physical - Color / Taste - Chemical – Capper / Elements	1) Consciousness / Sentiency / life 2) Changeless – Nirvikara 3) Divisionless ‘Consciousness’ Nirvikalpa 4) Without properties - Nirguna - I am without properties

**Note :**

- *Chapter 15 - Verse 5 to 24 will be added later.*

### Chapter 15 - Verse 25 :

विषया वासना वापि चोद्यन्ते नैव कर्मभिः ।  
यदा बुद्धौ, तदा ज्ञेयः प्राज्ञ आत्मा ह्यनन्यदृक् ॥ २५ ॥

(in deep sleep) when neither objects nor their impressions are produced in the intellect by actions, the self, Cognizant neither of objects nor of their impressions, is known to be Prajna. [ Chapter 15 - Verse 25]

### 1) Nature of Self :Avastha Traya Sakshi :

- Avastha Traya - Belongs to mind.
- When mind has thoughts generated by external world - it is Jagrat Avastha - I am called Vishwa.
- When thoughts generated by Vasanas its Svapna - I am called Teijasa.
- When no specific thoughts - in sleep - I am called Pragyā.
- By myself without identification - Turiyam .
- Atma is illuminator of all 3 states, Mind is given 3 names Not Atma.

Waker Mind (Vishwa)	Dreamer mind Teijasa	Sleeper mind Pragyā
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### When name of mind changes, it indicates change of mind itself

- Waker mind different from dreamer mind, Dreamer mind different from Sleeper mind.

## **Transformation in Substance is :**

- Ice - Water - Steam - 3 Names given.
- 3 Names of Atma doesn't indicate change of 'Consciousness' itself.
- 'Consciousness' is same whether it is illuminator of waker / Dreamer / Sleeper mind.

## **Verse 25 : Sushupti - Pragya :**

- In the mind nothing is presented for experience.
- External world is not presented to mind, through sense organs as in Jagrat Avastha.
- In Jagrat - External world generates thoughts.
- Therefore I have particular experience / Show...
- In dream, Vasana / Memory generated thoughts are presented.
- In sleep neither external / Internal world.
- Na Chodhyate - Not activated / Presented.

## **Not presented by whom?**

- Who is responsible for presenting external world / dream?
- Prarabda karma... Determines our experience of waking world / Dream world, which part of the world we experience is determined by Prarabda...
- Take newspaper... and worry... My Prarabda karma makes me read only bad news.
- Conversion of Padartha into Vishaya(Ishvara Srishti)

Padartha	Vishaya
<ul style="list-style-type: none"> <li>- World created by lord</li> <li>- If I don't relate to it, it doesn't give happiness / Sorrow</li> </ul>	<ul style="list-style-type: none"> <li>- If 'I' develop Raaga / Dvesha then it is capable of producing Sukha / Dukham...</li> <li>- Jiva Srishti</li> </ul>

- Once it becomes capable of influencing my life it becomes Vishaya.
- Conversion of Ishvara Srishti into Jiva Srishti is job of Prarabda.
- News reading - Padartha - India - Singapore - My relations there - Vishaya for me.

### **What is responsible for conversion ? Prarabdam...**

- Dream world generated out of Vasana /memory.
- We have good / Bad memories... Svapna not under my control...
- World - Same... Prarabda determines whether I should have good / Bad dreams.
- In sleep neither world / Memory generated, thought Mind blank.
- Mind blankness is illuminated by same 'Consciousness' - is given title - Pragya – Atma.

### **What Pragya experiences ?**

- Doesn't experience anything...
- Ananya Drk... experience of non duality - No 2<sup>nd</sup> object = Experienter of duality.
- In sleep, we experience Advaitam.
- In waking / dream... we experience Dvaitam.
- Nobody is lacking in Advaita 1/3 / Dvaita Anubava 2/3.

## **We lack Jnanam :**

- Advaita is my real nature - Or Dvaita is my real nature.
- Doubt / Problem...
- Dvaitam = Incidental nature
- Advaitam = Real / Intrinsic nature.
- Job of Vedanta - Not to give new Anubava.

## **Which is my real nature?**

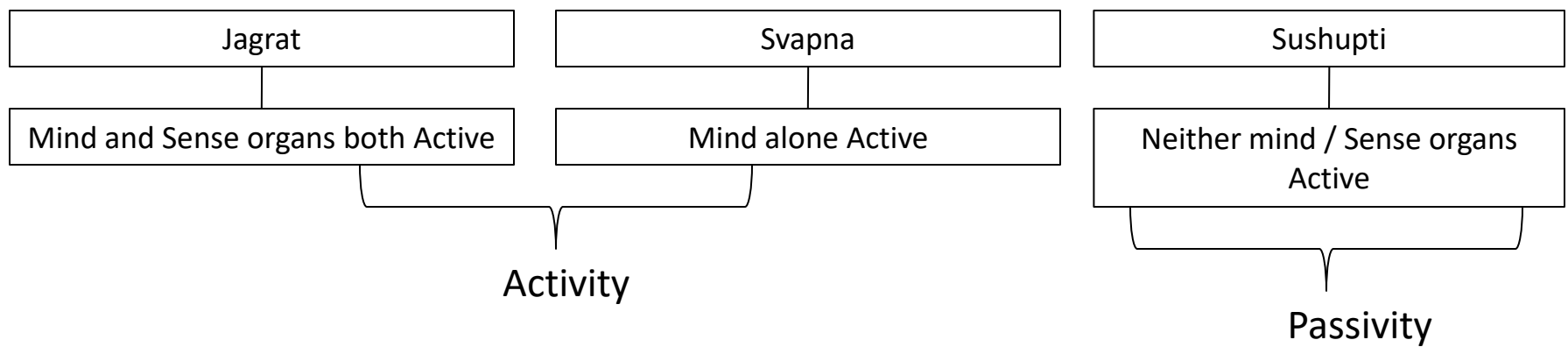
- Solving intellectual problem is Vedantic approach not give new Anubava... no new Anubava possible.
- I am Nondual Pragya in Sleep.

## **Verse 26 : Consolidates teaching**

**मनोबुद्धीन्द्रियाणां या अवस्थाः कर्मचोदिताः ।  
चैतन्येनैव भास्यन्ते रविणेव घटादयः ॥ २६ ॥**

The conditions of the mind the intellect and the senses, produced by actions are illumined by pure consciousness like jars and other things by the sun.[ Chapter 15 - Verse 26]

- Jagrat / Swapna belongs to Mano Buddhi...



- Activity and passivity state belongs to mind and senses only.
- Belongs to Mano / Buddhi / Ahamkara / Indriyas... governed by / Triggered by Prarabda karma.
- Purushartha plays limited role
- Prarabda plays powerful role.

Svapna	Prabaha Controls Sushupti indirectly
Controlled by Prarabda	When Prarabda Passive Sushupti continues

- When Prarabda Active, it pushes us into waking / Dream.

### Kaivalyo Upanishad :

- Punascha Janmantara Karma yoga... because of Purva Janma karma alone person wakes up from sleep.
- All 3 Avasthas illumined by Consciousness alone.

- Consciousness has to illumine waking because there are things Consciousness has to illumine - Things in dream...
- In sleep there is nothing...
- Why should there be 'Consciousness' to illumine it.
- Why can't we say - in Sushupti there is nothing – No 'Consciousness' also...
- How do you know there is consciousness... Illumining Sushupti Avastha.
- We don't experience 'Consciousness' in sleep.

#### **Rule :**

- To know presence of things observer is required.
- To know absence of things observer is required.
- If observer is not there, you can't talk about presence / Absence.
- There is vessel for water behind, Is there water in the vessel...
- He has seen presence of water.

#### **Next day :**

- No water... Not seen water / Absence of water - Absence of water not a thing.
- If not seen can't say it is existent.
- There is no Abokta in Vedanta, No absence in creation in Vedanta.
- Minimum - One observer is required, Nothing other than Atma is there.



- If nobody has come there will be nobody to say - Nobody has come.
- Absolute nothingness doesn't exist in creation.
- Absolute nothingness means - Kevala Chaitanyam / Sakshi.
- In Sushupti-nothing other than, Observer of nothing exists.
- It has to be 'Consciousness' because inert thing can't Observe - Very good
- Consciousness - is you - i am - Consciousness - Observer of Blankness.

### **Important Law :**

- Nis Sakshita Shunyat Vam Nasti.
- There is no absence without an observer.
- Chaitanyam illumines all 3 Avasthas including blankness of Sushupti.
- Like sun illumines earth and objects upon earth, sun illumines presence of objects and absence of objects...
- Manesha Panchakam also sun example but different context
- To show no gradation / Superiority inferiority but uniform everywhere.

### **Here sun example : Not uniformity...**

- Here sun illumines everything without any special effort / Action / Deliberate action.
- If so, Sun will strike because nobody doing Sandhya Vandhanam.

## Illumination not job :

- Consciousness - Doesn't illuminate Avastha Trayam as job.
- Consciousness - in its presence... it illumines, Avasthas get illumined.
- Changeless illuminator.
- Sannidhi Matrena Prakashavatvam
- By mere presence...

## Verse 27 :

तत्रैवं सति बुद्धीर्ज्ञ आत्मभासावभासयन् ।  
कर्ता तासां यदर्थस्ता मूढैरेवाभिधीयते ॥ २७ ॥

As it is so, illumining by its light the functions of the mind which exist for it, i.e Pure consciousness, the self is regarded by the ignorant only as an agent of those functions. [ Chapter 15 - Verse 27]

- Confusion of human being, mind undergoes Avasthas.
- Atma illumines Avasthas, Mind should be called waker... Because mind is undergoing Avasthas...

## Entertaining Vrittis :

- Avastha Job belongs to mind alone.
- We should say – Waker mind / Dreamer mind / Sleeper mind... 'Er' should be connected to mind because Job of waking / Dreaming / Sleeping belongs to mind.
- In English – 'Er' Added to one who does the Job.
- Walker / Talker / Sleeper / Dreamer / Waker, Atma only illumines Job.
- Atma doesn't do Job of Waking... 'Er' Should be added to mind but we say.

I am Waker	Transferred Epithet
<ul style="list-style-type: none"> <li>- Drinking Water →</li> <li>- Walking Man</li> <li>- Singing Man</li> <li>- Running nose</li> </ul>	<ul style="list-style-type: none"> <li>- Water doing Job of Drinking</li> </ul>

- We use language without being aware of, everybody understand.
- knowingly use - No problem.

**Use expression without knowing = problem?**

**Use language :**

- I am waker - Know really not waker but illuminator of waker mind / Dream mind / Sleeper mind.
- Not Avastha Traya Vaan but Avastha Traya Sakshi, Not endowed with Avastha Trayam.

Vaan	Sakshi
<ul style="list-style-type: none"> <li>- What has the Avastha is Vaan - M</li> <li>- Mind</li> </ul>	<ul style="list-style-type: none"> <li>- Only illuminator</li> </ul>

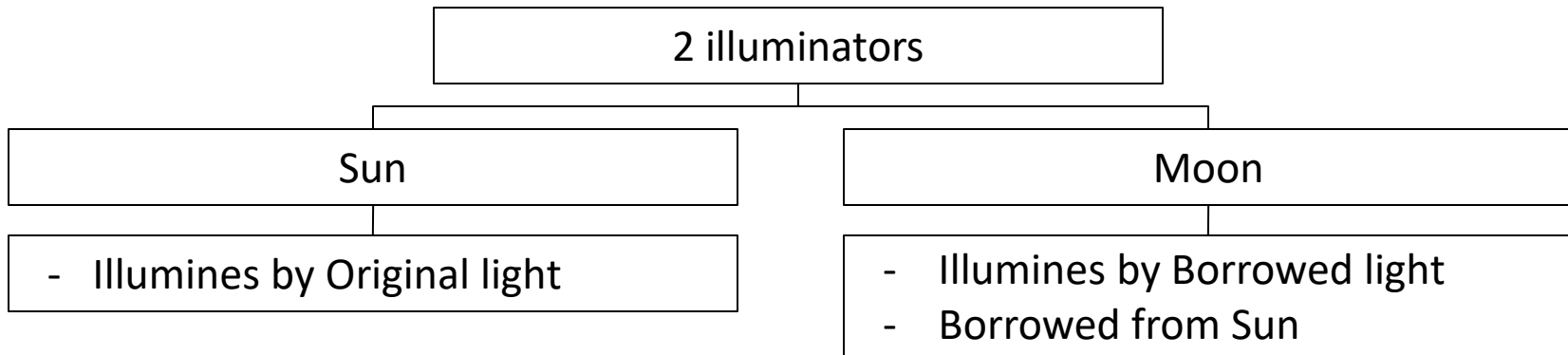
**What illumines, is Sakshi :**

- Atma – Na Avastha Traya vaan but Avastha Traya Sakshi.
- Sakshi illumines, Various thought belongs to 3 Avasthas of Mind.

- Buddhi = Jagrat Vritti  
Svapna Vritti  
Sushupti - Vritti Abava

## How 'Consciousness' illumines?

- With its own light – Without Atma Basa....



## Sun more useful or moon?

- Sun - Unnecessarily shining during day time when it is not required - All waste...
- During night when we really need, moon is shedding light.
- With its light - Atma illumines 3 states.

## What mistake we commit -?

- Indiscriminate - Think - Atma is creator of those Avasthas and enjoyer of those Avasthas . . . Experienter / undergoes... Atma mistaken as waker / dreamer / sleeper.
- I am illuminator - I illumine Vritti's taking place in mind.
- Vrittis belong to mind but I am Experienter of them.

- Movie - In Screen - Shadows come and go... I am witness.
- In Mind Screen - Mind has changing Vrittis... I am witness of then.
- Unintelligent - Moods - Take states as states of Atma - But States belong to mind.

**Verse 28 :**

सर्वज्ञोऽप्यत एव स्यात्स्वेन भासावभासयन् ।  
सर्व, सर्वक्रियाहेतोः सर्वकृत्त्वं तथात्मनः ॥ २८ ॥

Therefore also, illumining everything by its own light, the self is considered to be all-knowing. Similarly. It is regarded as the accomplisher of everything as it is the Cause of all Actions. [ Chapter 15 - Verse 28]

**We say :**

- I am sorrowful because I experience sorrow.

**Vedanta :**

- You are not Sorrowful because you experience sorrow.
- I experience donkey - I am not donkey.
- Experienter is different than what is experienced.
- If I am Experienter of sorrow, sorrow becomes an object and I am subject.

**How can object be ever connected to subject?**

- Neither object or properties of object can be connected with the subject.
- Properties of object belong to object, 3 Avasthas are properties of mind.
- I am Experienter of mind and its property.

- I experience Waking - I am not waker

Dream - I am not dreamer

Sleep - I am not Sleeper

↑

Objects of Experience, Belong to mind

- Meditate on this logic.
- Because Atma is illuminator of mind.
- Atma is said to be omnipresent.
- All illuminator - Because all types of knowledge belong to mind alone.
- Infinite minds - All forms of knowledge in some mind - Atma is illuminator of all minds - Sun illumines Rishikesh/ USA / Japan Ekaha Prakashhi - Sarvam Prakashayati...
- One Consciousness - Illumines all minds.

**Therefore Atma is called Sarvagya :**

- All illuminator - illumining with its own light.

**Previously title :**

- Avastha Traya Sakshi.

**Now :**

- Sarvagya.
- Sarva Krutvam - All doer Omnipotent - Because it illumines Activities of Everyone, Jnanenindriyas / Karmeindriyas / Pranas.
- In presence of Atma, all organs do - Like drinking water...
- Atma is instigator of all activities, Sun - Illuminator of all people...
- Indirectly activator of all people
- All get up / Sleep - Due to sun
- Sun Actionless - (like Atma )



Illuminator / Activator By mere presence... Like Sun is Atma.

**Verse 29 and 30 :**

सोपाधिश्चैवमात्मोक्तो, निरुपाख्योऽनुपाधिकः ।  
निष्कलो निर्गुणः शुद्धस्तं मनो वाक् च नाप्नुतः ॥ २९ ॥  
चेतनोऽचेतनो वापि कर्ताऽकर्ता गतोऽगतः ।  
बद्धो मुक्तस्तथा चैकोऽनेकः शुद्धोऽन्यथेति वा ॥ ३० ॥

The self with adjuncts is thus described. (But) it is without adjuncts, indescribable, without parts, without qualities and pure, which the mind and speech do not reach. (For Philosophers differ in their conceptions about the self. Different conceptions are:) the self is ( 1) Conscious, ( 2) Non-conscious, ( 3) an agent, ( 4 ) a non-agent, (5) All-pervading, (6) not all-pervading, (7) Bound, (8) Free, (9) one, ( 10) Many, ( 11) pure, (12) not pure, and so on. [ Chapter 15 - Verse 29, 30]

## **Till Now :**

- Atma w.r.t other thing, w.r.t 3 Avasthas of mind – Relative Title..

## **He is father - Relative title...**

- Father only W.r.t - Children
- Teacher only W.r.t - Students
- Husband only W.r.t - Wife
- Apekshika Nama Sophadika Nama / Relative title.
- When conditions gone... no status, Sakshi Sarvagya... Conditional Status.
- Knower w.r.t. things of universe.
- Knower w.r.t. Known.
- Sarva Kriya Hetuhu... Conditional name w.r.t. activities of organ.
- Atma - From its own Standpoint.
- Niruphadika - Svarupam, Absolute / Unconditional nature.
- Relative is impermanent till students are there.

## **What is permanent unconditional absolute nature of Atma...**

- Anuphadhika Atma = unconditional
- Sophadhika Atma = Conditional.
- Nirguna / Nishkala / Shudha / Nirmala / Nirupaha Atma.



## Lecture 84

### 1) Atma is Sakshi w.r.t individual of Avastha :

- Atma is behind all minds... Therefore illuminator of all knowledge behind all minds.
- Therefore Sarvagya - Illuminator of Knowledge.
- In its presence all organs function, Therefore enlivener.
- Taittiriya... Keno ... Because of presence of Atma, Breathing is taking place and all other activities take place Sarva kriya Kartru.
- Not directly performing action - Then it will become karta/ Bokta.
- In its presence everything acts figuratively, Atma is all doer.

#### Figuratively :

- All knower, All doer - Witness of everything which creates doubt... if Atma is doing action.

#### Experiencer - Doing the job :

- Therefore within quote - 'As though' doing itself doesn't do...
- Therefore all these are conditional status of Atma.
- Teacher / Father / Boss - Status only in certain conditions.
- Important - Because conditions go away...
- What is unconditional nature which does not depend on existence of the world / mind...
- Avastha Traya Sakshi requires mind in front, otherwise no Avastha Trayam.

## **When organs / world / Mind is not there - What is nature of Sakshi /Atma?**

- Conditional status... Sophadhikaha  
Unconditional status... Niruphadhikaha or Anuphadikaha...
- Nishkalaha... Without Division / Part... Partless.
- When world is there... Consciousness Seems to have parts... Each body... Has enclosed Consciousness... Then total Consciousness...
- Individual 'Consciousness' part of total w.r.t. World.
- In 'Consciousness' - No part / Whole, like space
- Space within room - Not part of Total.
- Part - Can be used only when it can be separated /parted... Separated and taken...
- Space within room part of total space, We assume space is in room.
- Space is not inside the room... All rooms are inside one All pervading Indivisible space.
- You commit mistake when you think space is inside.
- It appears Consciousness is inside body and outside is all pervading Consciousness.
- Inside 'Consciousness' part of outside / Total Consciousness is a mistake.

## **Consciousness - Not inside body :**

- All bodies inside One indivisible 'Consciousness'
- In Creation it appears as though endowed with parts... Nishkalaha...

- Nirgunaha - Doesn't have property at all - Good / Bad.
- Atma not free from Evil properties not Dushta Guna Rahitaha... Visishta Advaitam defines Nirgunam.
- Free from noble and Evil Gunas... Neither noble or Evil...

### **Pramanam :**

<b>Anyatra Dharma</b>	<b>Adharma</b>
Good	Evil / Bad

- Atma beyond Dharma / Adharma...

### **Logically :**

- If it has good attributes... then something else will have to be endowed with Evil attribute.
- Something will be opposed to God or Atma...
- Atma endowed with good attributes in their philosophy.
- Something else endowed with evil attributes, Our experience both good and bad.
- If Lord with good attributes and something else with evil attributes, you end up with duality...
- Atma will be one of opposition - Shaitan.
- Lord will have powerful opposition - (Only Shaitan in Advaitam = Mithya = ignorance)

## Nirgunam therefore Shudha :

न पुण्यं न पापं न सौख्यं न दुःखं  
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।  
अहं भोजनं नैव भोज्यं न भोक्ता  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥४॥

Na Punnyam Na Paapam Na Saukhyam Na Duhkham  
Na Mantra Na Tiirtham Na Vedaa Na Yajnyaah |  
Aham Bhojanam Naiva Bhojyam Na Bhoktaa  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||4||

Neither am I bound by Merits nor Sins, neither by Worldly Joys nor by Sorrows, Neither am I bound by Sacred Hymns nor by Sacred Places, neither by Sacred Scriptures nor by Sacrifices, I am Neither Enjoyment (Experience), nor an object to be Enjoyed (Experienced), nor the Enjoyer (Experiencer), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [ Verse 4 ]

- Absolutely pure... Na Punyam / Na papa / Na Saukyam.
- Kalaha = No division... Shudha Na Punyam / Na Papam...

## Nirupakyahan - Indescribable :

- Upakya - Verbally objectifying.
- Neither can mind think / Conceive.
- Manaha Sam Napnoti - Mind can't objectify...
- Nirupadhika Atmanam... Na Apnoti Mind can never conceive of Atma.

## Therefore teaching difficult with hearing orientation :

- You try to objectify... its Shunyam / Space... If concept formed... Teacher failure.
- Vak - Na Apnoti... If no concept... word can't invent, Atma is not silence.

## Verse :

- Atma if conceivable / Describable can clarify...
- Words derived to Symbolize concept in mind, World = Symbol of thought...
- Desk thought... Sound symbol of thought = word or concept formed in mind.
- Word = Sound representation of thought.
- Where thoughts not possible...
- Therefore no Vak Apnoti... Vacha / Mano Agochara...

## Mandukya : Atma = silence :

- When sound comes... in Mind... Lizard sound / Crow / Fan / Clock / Mosquito... Atma will be gone!
- Speculative thinking and confusion Re Atma, Confusions reveal glory of Atma.

## What are confusions?

### 1) Atma is Chetana / Achetana :

Chetana	Achetana
<ul style="list-style-type: none"><li>- Sentient / Chaitanyam</li><li>- Yoga / Sankhya / Vedantin</li></ul>	<ul style="list-style-type: none"><li>- Nyaya / Vaiseshikas</li><li>- Atma is Jadam logicians say</li></ul>

- Max illogical concepts, Atma is matter - Dravyam
- Consciousness is temporary property generated in mind during Waking State and Dream State, in Waking / Dream - Sentient.

- In Sleep – Temporary generated ‘ Consciousness’ resolved and Jadam.
- Our real nature is Jadam.
- Chetana is Aguntaka - Incidental Guna.

## 2) Atma is Karta / Akarta :

Karta	Akarta
<ul style="list-style-type: none"> <li>- Nyaya / Vaiseshika / Logician</li> </ul> <p style="text-align: center;">↓</p> <p>Therefore Atma has Punyam / Papam / Sukham / Dukham</p>	<ul style="list-style-type: none"> <li>- Sankhya / Yoga / Vedanta</li> </ul>

- Ashtav Atma Guna - Raga / Dvesha - Praythna / Ichha - Dharma / Adharma / Vasana / Samskara.

## 3) Sarva Gathaha / Agathaha :

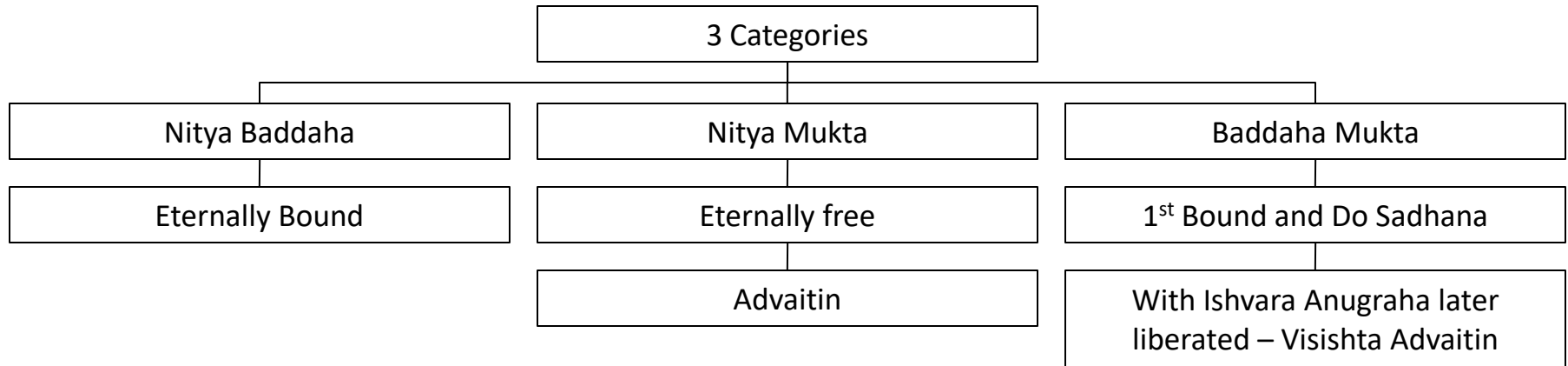
Sarva Gathaha	Agathaha
<ul style="list-style-type: none"> <li>- All pervading Sankhya / Yoga / Vedanta / Nyaya Vaiseshika</li> </ul>	<ul style="list-style-type: none"> <li>- Limited Madhyama Parinasha Vade</li> <li>- Atma is Anu - Atom</li> <li>- Jain - Atma is size of body</li> <li>- Atma - Puts weight</li> <li>- Body - Puts Weight</li> <li>- When body looses weight - Atma looses weight</li> </ul>

- When Atma becomes elephant... Expansion / Contraction of Atma.

Neither Atom	Big	Intermediary - Parimana
Infinitesimal	Vibhu infinite	<p>அளவு</p> <p>↓</p> <p>Measure</p>

#### 4) Is Atma liberated / Bound :

- Muktaha / Baddha, Philosophers required to give liberation, Atma must be bound.
- Advaita = Free...



#### 5) Atma Ekaha / Atma Bahutvam



Sankhya / Yoga / Nyaya / Vaisesika

- Why 22 fighting for one Ball...
- Why all fighting for one Atma.

## Advaitin :

- One Atma to be shared by all.

## 6) Shudhaha - Anyatha :

- Pure – Otherwise – Impure... Purify by Sadhana, merge and be free... View of Nyaya / Vaishika / Most people.
- Atma has Dukha – Intrinsic... by Sadhana, Dukham goes for majority...

## Advaitin :

- Atma ever pure... Need not purify Atma.

## Why Karma Yoga for Purification?

- For Chitta Shudharyartha not Atma Shudhyartha.

## Gita :

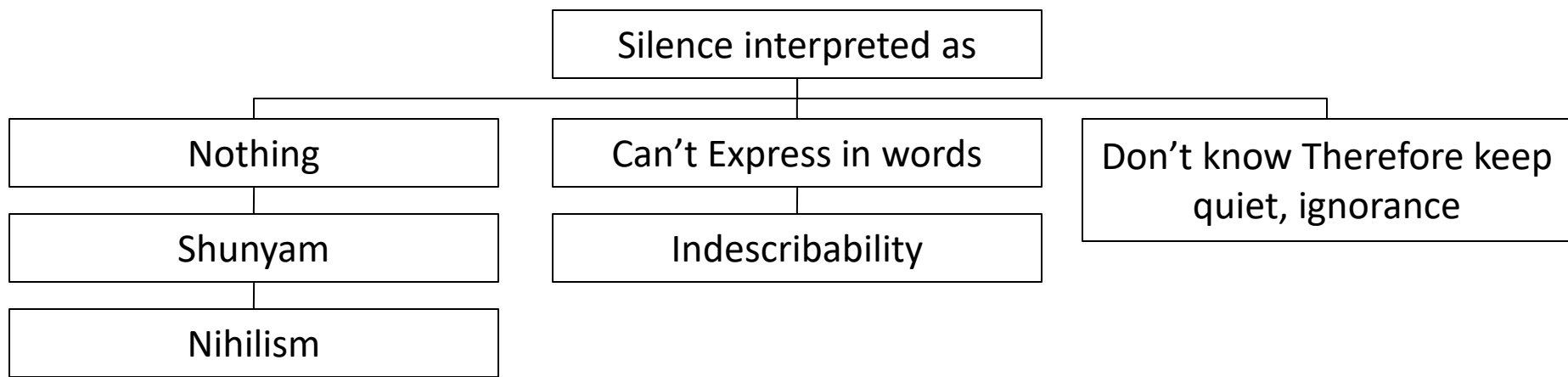
कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।  
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५.११ ॥

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self ( ego). [ Chapter 5 – Verse 11 ]

## There Atma is Mind :

- No Atma Shudhi at all...
- Not Available for thought / word, Therefore so many confusion.
- Buddha Asked about god... Observe silence.





- Therefore many Branches, Sautrantika / Yogachara / Vaibaishika / Madhyamika / Division of Silence...

### Verse 31 : Why Atma indescribable :

अप्राप्यैव निवर्तन्ते वाचो धीभिः सहैव तु ।  
निर्गुणत्वात्क्रियाभावाद्विशेषाणामभावतः ॥ ३१ ॥

Words with the mind turn back without reaching it as it is without qualities, without actions and without attributes.[ Chapter 15 - Verse 31]

### Upanishad :

- Support and Logic.
- Sruti Support and Yukti Logic.

### Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।  
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vaco nivartante, aprapya manasa saha,  
anandam brahmano vidvan, na bibheti kadacaneti,  
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the Self. [II – IV – 1]

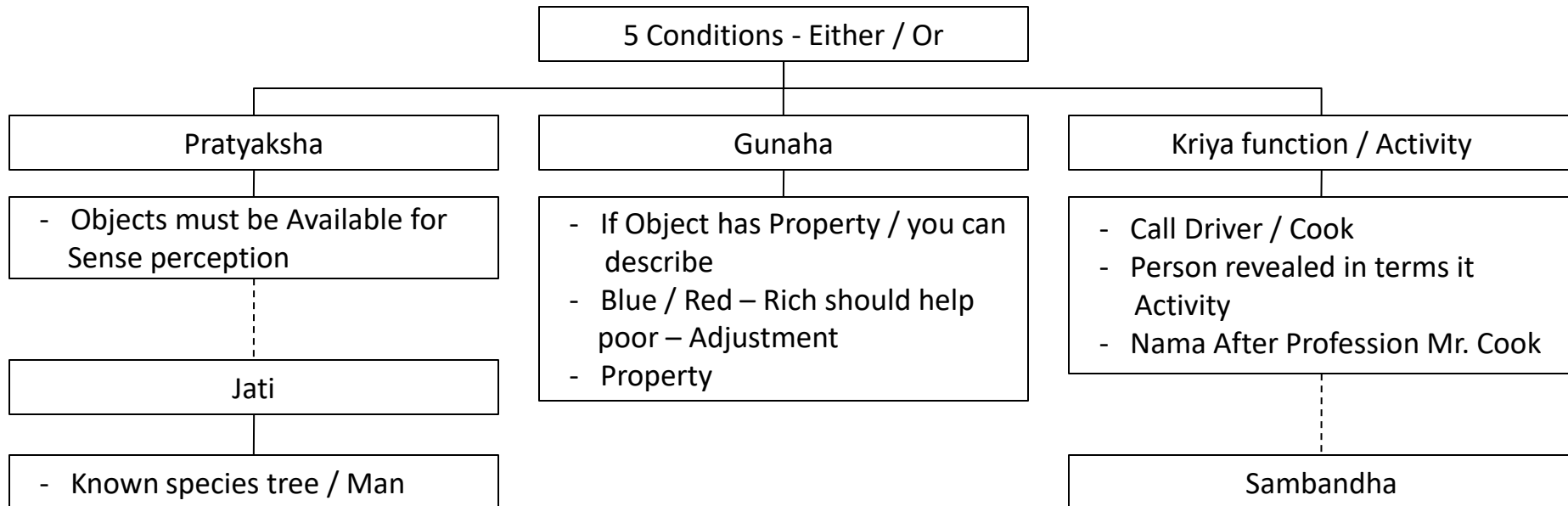
- Words withdraw without touching Atma - Figurative... expression.
- Thoughts / words can't describe... Therefore withdraw - Taittiriya Upanishad.

### Logic :

- If object to be described... object should fulfil any of 5 conditions.
- To explain in words - Any one of 5 conditions must be fulfilled.
- Shabda Pravirthi Nivrittani, Shankara talked in Mandukya introduction.

Nivrittani	Pravirthi
Conditioning	Functioning

- Condition required for Verbal description.



## Sambandha : Relationship

- Call Neighbor / Seated behind / Father / wife / Children / One leaning on wall...
- If one or more conditions fulfilled it can be described think and confirm...
- Here Nirgunatvat / Kriya Abavat / Vishenana (Other 3 Conditions - Jati / Sambandha / Pratyaksha) Avachayam – Indescribable by words.

### Verse 32 :

व्यापकं सर्वतो व्योम मूर्तेः सर्वैर्वियोजितम् ।  
यथा, तद्वदिहात्मानं विद्याच्छुद्धं परं पदम् ॥ ३२ ॥

One should know the self, comparable to the ether which is all-pervading and free from all Objects having forms, to be the pure and Supreme goal in the Vedantas. [ Chapter 15 - Verse 32]

- Space all pervading in contact with all Objects – Adharam for creation not connected to any Object.
- In Contact with Object...
- If Connected, object taken away... Space will go.
- Immanent / Transcendent



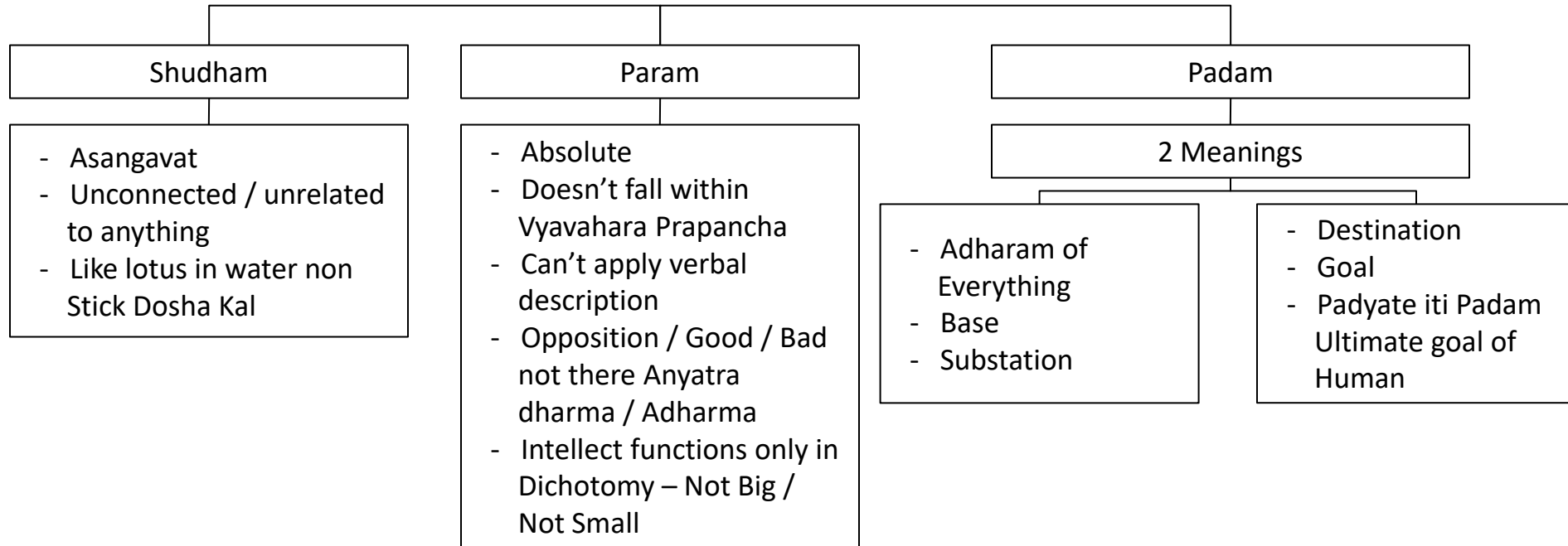
Intimate



Light on hand - At same time what's in hand will not taint / Affect.

- Hand - Smell... Light doesn't smell
  - Has impurity – Light will not Taint.
  - Moves... Light will not move
  - Divided... Light will not Be divided.

- Close but not affected by whatever happens therefore Transcendent.
- Like Akasha / Prakasha in Maneesha Panchakam.
- Know Atma Similar to space.
- Nondual / formless... All pervading... Accommodates everything - Not polluted contaminated by anything.



- Intellect travels like Pendulum Atma Uncategorisable, Understand / Know Atma... beyond mind!

## Lecture 85

### Nirupadhika Atma :

- Atma from its own standpoint can't be defined.
- Other conditions / Entities are Upadhis - Sophadhika Definitions.

### Only way of Knowing is :

- I am that / Owned as subject not as Object.

### How Owning is done?

### Verse 33 :

दृष्टं हित्वा स्मृतिं तस्मिन्सर्वप्रश्नं तमस्त्यजेत् ।  
सर्वदृग्ज्योतिषा युक्तो दिनकृच्छारं यथा ॥ ३३ ॥

One should give up the waking state, its impressions (i.e., dream) and deep sleep which causes everything to merge in itself. The self, the witness of them all is then in the nature of pure consciousness like the sun which has dispelled the darkness of the night. [ Chapter 15 - Verse 33]

- Very important / How owning of Atma is done... Mandukya Upanishad condensed - Chapter 15.
- Pure 'Consciousness' is self evident / Self shining, in all 3 states...

### Maneesha Panchakam :

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते  
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।  
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चेत्  
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥१॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate  
ya brahmadi pipilikantatanushu prota jagatsakshini |  
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet  
candalo'stu sa tu dvijo'stu gururityesha manisha mama ||1||

If a person has attained the firm knowledge that he is not an object of perception, but is that pure consciousness which shines clearly in the states of waking, dream and deep sleep, and which, as the witness of the whole universe, dwells in all bodies from that of the Creator Brahma to that of the ant, then he is my Guru, irrespective of whether he is an outcaste or a Brahmana. This is my conviction. [ Verse 1 ]

- I - Pure Consciousness am shining all the time...
- I - Consciousness is always associated with waking / Dreaming / Sleeping - Mind - Never exist in form of pure 'Consciousness'
- Pure 'Consciousness' throughout day / ..... I am with Waker / Dreamer / Sleeper mind and I am called Vishwa / Teijasa / Pragya.
- Avastha belongs to the mind.

### **My problem :**

- When I am waker - Instead of claiming, I am 'Consciousness' - I - Include mind and its properties as mine.
- Being Vishwa - waker not harmful.
- When I am waker I should own up as 'Consciousness' part alone - I add to myself mind and its properties.
- I am 'Consciousness' no - Harm - I am Jeevan Mukta - My Svarupam.
- **When I add property of Raaga / Dvesha...which mind, has I conclude I am :**  
Raagi / Dukhi / Parichinna / Transmigratable
- Its mind which is Transmigratable going from one place to another.
- I am worried about next Janma / Sraddha / Tharpanam.

- I - Include illumined mind, along with illuminator 'Consciousness'.
- Learn to own up Consciousness alone and disown waker, mind or waking state.
- Vishwa, Waker i - Minus waking state of mind.
- I - Teijasa minus dream states of mind.
- I - Disown that state.
- I am Stateless - Mindless Consciousness.
- I am pure illuminator Unassociated with illumined objects.
- May you remain as Sarva Drk, witness - Consciousness, witness of all.
- Sarvam Pashyati - Sarva Drk.

### **What type?**

- Jyotisha Yuktaha owned with Unborrowed / intrinsic Consciousness and remaining as pure Consciousness – do Job of Disowning...

### **What to disown?**

- Drishtam - Jagaritam - Waking state, physical body belongs to waking state.
- During dream don't experience physical body, physical universe part of waking state.

### **Waker mind definition :**

- Vishaya Janya Vrittikam Manaha...
- There are thoughts generated by external world not from Vasana.
- Experiences there in Sukham / Dukham, belong to object... You are subject.

- Vishwa has to learn to disown Jagrat Avastha, Therefore drop Vishwa states.
- Tasmin Smritim Hitva... Swapna Avastha = Smrithi.
- Remembering - Jagrat Avastha give, up living Jagrat Avastha.
- Give up reliving Jagrat Avastha = Dream.
- Dreamer mind and Dreamers physical body and Dream world and Dream experience } Drop them.
- All objects not connected to 'Consciousness' - Observer.

### Example :

- Like dropping hand from light, pure light left out without limitation of hand.
- If you include light will have finitude of hand.
- Once you remove hand, light is all pervading.
- Disown Swapna Avastha - Give up Teijasa status / Relative status.
- Give up Tamas - Dark blank state, Sleep state - disown in which everything is in potential condition.
- Worries get up - Its Avyakta Avastha.
- Sleep = Sarva Graha - Adjective to Tamas.
- Sleep = All resolver / Swallower of Jagrat Prapancha / Swapna Prapancha emotions / Mind / sense organs.
- Disown sleep state, because it belongs to objective mind - Not subject illuminator.
- Once you disown sleep - Give up Pragya status, I am stateless I.



- Each state depends on condition of mind and I remain unconditional 'Consciousness' - Turiyam Nantap Pragyam...
- May you remain as Turiyam... not as waker / dreamer / Sleeper Just as sun, eliminates darkness of night.
- Similarly remaining as sun - May you eliminate all the darkness which is in form of Jagrat / Svapna / Sushupti.
- Not physically eliminate them - Then body has to be eliminated.
- Can't physically separate anything from 'Consciousness' because 'Consciousness' is all pervading.
- Can't separate body from space, Because space is all pervading its everywhere.
- Experientially also can't remove 3 Avasthas.
- Samadhi Avastha - Are all 3 Sharirams, gone - Disown Sthula / Sukshma thoughts in Samadhi.
- Can't remove Karana Shariram in Samadhi, then he will never wake up!
- All his individuality / Personality is in potential form in Karana Shariram.
- Therefore he wakes up from Samadhi.
- No Avastha where Turiyam alone is there, No Turiya Avastha.

**If Turiya - Similar to Sushupti :**

Turiya	Sushupti
Potential condition Artificially / deliberately	Things go to potential condition natural

- Therefore separation done by understanding / knowing like light separate from hand.

## Understand :

- I am Consciousness - Pervading body and body not property of Chaitanyam, Disown in terms of wisdom.

## Atma Bodha :

वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः ।  
आत्मानमन्तरं शुद्धं विविच्यात्तण्डुलं यथा ॥ १६ ॥

vapustusadibhih kosairyuktam yuktyavaghatatah,  
atmanamantaram suddham vivicyattandulam yatha ॥ 16 ॥

Through discriminative self-analysis and logical thinking one should separate the pure Self within, from the sheaths, as one separates the rice from the husk, bran and so on, that are covering it. [ Verse 16 ]

- 5 Koshas and 3 Sharirams dropped like removing rice from paddy by pounding... is intellectual process Yukti Avadhanacha.

## Sad - Darshanam :

देहात्म-भावे ज्ञ-जडौ समानौ  
एकस्य देहे हृदि दीप्त आत्मा ।  
आक्रम्य देहं च जगच्च पूर्णः  
परस्य मेयं तनु-मात्रमात्मा ॥ १९ ॥

dehātma-bhāve jñā-jadāu samānau  
ekasya dehe hr̥di dīpta ātmā,  
ākramya dehaṁ ca jagac-ca pūrṇaḥ  
parasya meyaṁ tanu-mātram-ātmā. (19)

In the state of oneself being the body, the wise man and the ignorant man are the same. For one, in the heart in the body, the self is lit up, full, encompassing the body and the world. For the other, the self is measurable only as the body. [ Verse 19 ]

- Both Jnani and Ajnani - Feel physical body equally.
- Difference not in experience but in knowledge.

## Verse 34 :

रूपस्मृत्यन्धकारार्थाः प्रत्यया यस्य गोचराः ।  
स एवात्मा समो द्रष्टा सर्वभूतेषु सर्वगः ॥ ३४ ॥

Illuminating the modifications which have for their objects waking. Dream and deep sleep the all-pervading self is the same in all beings, and is the witness of them all. [Chapter 15 - Verse 34]

- ‘Consciousness’ is you... nothing else belongs to you...

## What type of ‘Consciousness’ ?

- For which other states become objects.

## Objects are :

- Rupam( Jagrat) / Smrithi(Svapna) / Darkness(Sushupti)
- Gochara = objects - 3 states
- Nature of Consciousness = Drashta / Ever the observer Illuminator.

## Same in all beings :

- No Jati / Varna / Guna / Parimana / Bheda Uniform - All pervading.

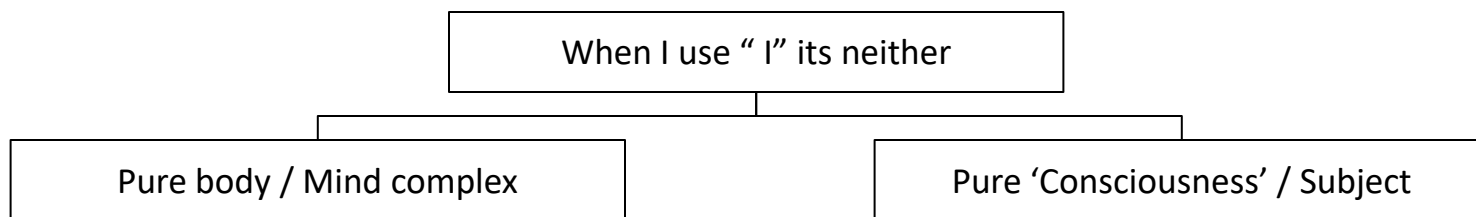
## Verse 35 :

आत्मबुद्धिमनश्चक्षुर्विषयालोकसंगमात् ।  
विचित्रो जायते बुद्धेः प्रत्ययोऽज्ञानलक्षणः ॥ ३५ ॥

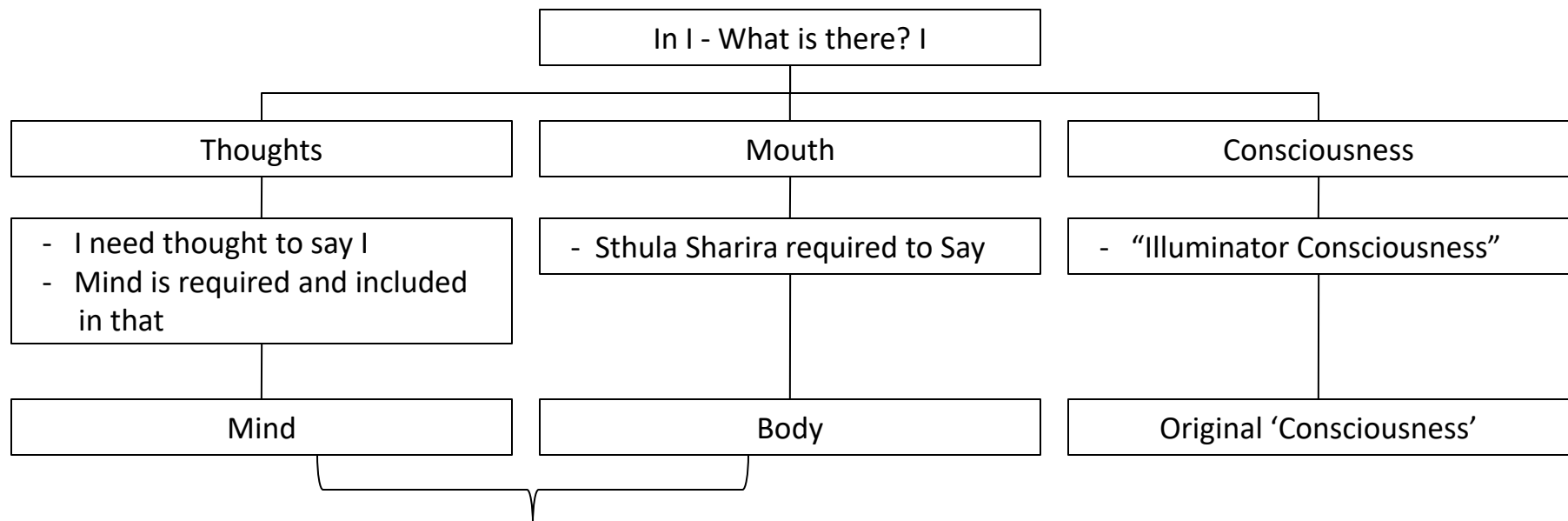
Caused by ignorance the diverse functions of the intellect (Called knowledge) come to exist when the body, the intellect, the mind, the eye, objects and light happen to co-exist(With the self). [Chapter 15 - Verse 35]

## Why we have problems in understanding Atma?

- Because ‘Consciousness’ not available separately.
- Normally illuminator - Sun / Tubelight / Illumined world / Room Physically away.
- Here illuminator ‘Consciousness’ and Body intertwined.



- There is mix of both - Therefore there is problem.
- Without Consciousness - I wont say 'I'



- illumined – Has borrowed Consciousness
- When mind borrows 'Consciousness' - Eternally - Always - As though intrinsically sentient - Eternally borrowed.
- Makes mind as though Self conscious.
- It is known, evident, experienced together... I is always a mixture.
- I - Neither pure Consciousness - Or pure body / mind.

## Vedanta : Mix says i

- I should not own body / Mind part.
- Use body / Mind part, without using Body / Mind can't say Aham Brahmasmi.
- Use but not own, Talker is Mix.
- What is owned is Chaitanyam, Jada Amsha disowned.
- If you own mix - Its called Vachyartham Samsari.
- If you own Chaitanyam - Its called, Lakshyartham Asamsari I - we generally use mix.

I am hungry / Fat	I am intelligent
<ul style="list-style-type: none"><li>- Body</li><li>- Hungry mind has hunger for knowledge not for chapatti</li><li>- Mix makes Statement</li></ul>	<ul style="list-style-type: none"><li>- Body makes statement</li><li>- It can't make without mind, otherwise dead bodies will talk</li><li>- Mind alone can't make needs mouth to talk</li><li>- Mix alone says I</li><li>- Intelligent Adjective connected only with mind</li></ul>

- Adjective belongs to Body / Mind / Chaitanyam.
- I am Brahman - Brahman - Infinite - Connected with Atma / Consciousness / Part.
- Mix makes statement Chidamsha Drishtya... Say Aham Brahmasmi.
- Disowning - Body / Mind - Part... own up 'Consciousness' part.

## **This is what Jnani does - Talker is mixture :**

- In every perception there is mix of Atma / Consciousness.
- Buddhi - Intellect - Mind - Chakshu - Eyes - Vishaya - Object... Aalokaha → Sunlight / Moonlight / Tube light.
- Because of Sangamam of all these, unique conclusion is born with regard to oneself.
- Mix is born... Mixed properties of Atma and Anatma.
- I am sentient 'Consciousness' / Mixed up with body.
- I am fat - Property of body...
- I am observer 'Consciousness'... I am seated here... come down to body.

## **Atma Bodha :**

- Peculiar self conclusion is born out of Buddhi and Agyana Lakshana - Ignorance.

## **Verse 36 and 37 :**

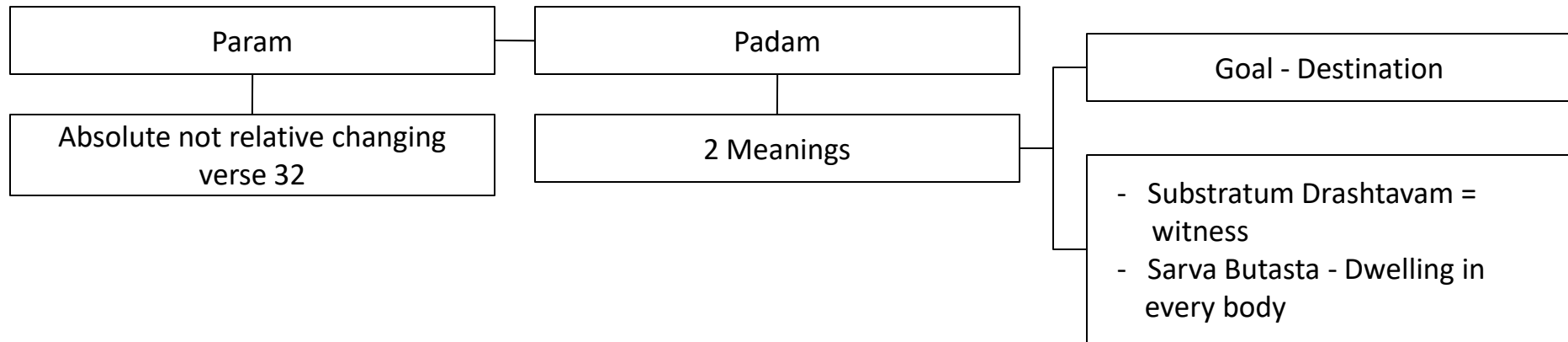
विविच्यास्मात्स्वमात्मानं विशाच्छुद्धं परं पदम् ।  
द्रष्टारं सर्वभूतस्थं समं सर्वभयातिगम् ॥ ३६ ॥  
समस्तं सर्वगं शान्तं विमलं व्योमवस्थितम् ।  
निष्कलं निष्क्रियं सर्व नित्यं द्वन्द्वैर्विवर्जितम् ॥ ३७ ॥

One should discriminate from these the self which is the witness, free from all fear, from all adjuncts, free from impurity, firm like the ether, without parts and without actions, and know it to be the pure supreme Brahman, the same in all beings, the all-pervading whole, the all-comprehensive principle which is eternally free from all duality. [Chapter 15 - Verse 36 and 37]

## **What is my job?**

- Asmaat... From above mix – Samsara.
- Atma - Buddhi - Chakshu / Manaha – Aalokaha, Separate Atma / Consciousness - Part alone and own up 'Consciousness' part.

- I am Atma only correct statement.
- Consciousness separately not experienced physically, Only in terms of knowledge.
- For transaction keep Vishwa I, Bio-data for transaction...
- Like sunrise / Sunset... earth goes east to west.
- Sunrise - Knowingly used for transaction.
- Real bio-data ever pure Shudha.



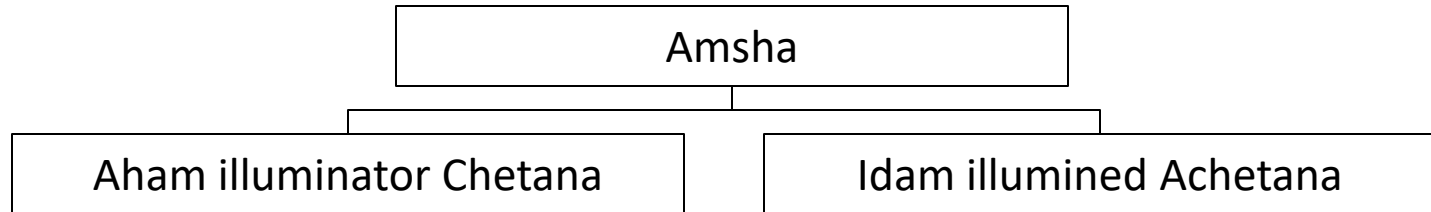
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### Verse 36 :

- Atma = Illuminator - Universe / Body / Mind – Illumined, No physical distance between Atma and Mind.
- I includes both illuminator Atma - light and Mind(hand), Don't experience physical distance.
- No time when Consciousness - Shines alone.
- Mind with Consciousness in sleep also, No time when Consciousness separate.
- When I use I - Simultaneous manifestation of illuminator Consciousness and Illumined mind.
- Samam - Uniform - Sarvabayadim - Free from all forms of fear.
- Samastham - Everything.
- Sarvagam - All pervading.
- Shantham - Tranquil
- Vimalam - Pure
- Vyomavat Sthitham - Remain like space.
- Unpolluted / unconnected - Like space.
- Nishkalam - without parts.
- Nishkriyam - Actionless
- Dhruvam - In form of everything
- Nityam - Eternal



- Dvandi - Vijarjitam - Beyond pairs of opposites, Real bio-data...
- Remain alone and Remember Vesham.
- Owning up = Vedanta = Liberation.



- After negating world / worldly thoughts, the last I has final mix of 2.
- This mix I can't be physically separated, Say I... own up... Consciousness - Amsha and Disown mind part.
- To own up Consciousness... to say that 'I' require mind.
- In sleep when mind is dormant, you can't own up the fact that I am 'Consciousness'.
- In Samadhi, after resolving mind, you can't own up fact I am 'Consciousness'.
- To be 'Consciousness' you don't require mind... Understand well.
- To say I am 'Consciousness'... to know I am 'Consciousness' / To own up 'Consciousness'... I require Mind.
- In Jagrat alone, self knowledge takes place.
- In Samadhi, Sushupti, Svapna - No owning up... I am 'Consciousness'.
- To own up I require Mind.

## Samadhi has 2 definition

Resolved mind, mindless state can't own up  
I am consciousness

- Alert mind
- Distractionless mind
- in Samadhi alone any knowledge takes place
- To listen to news " News Samadhi " Required

- In Jagrat - Use word I and with help of mind, own Consciousness part and disown mind part... Vividya... which is Shudham, Param, Drashtaram, Sarvabutastam.

### Vidya :

- May you know / Find / own up Atma, with verse 37 - Atma Svarupa Vichara - Over - Verse 9 to 37.

### Verse 38 :

सर्वप्रत्ययसाक्षी ज्ञः कथं ज्ञेयो मयेत्युन ।  
विमृश्यैवं विजानीयाज्ज्ञानकर्म न वेति वा ॥ ३८ ॥

One should ascertain whether pure consciousness which is the witness of all the mental modifications, is knowable or not, and if knowable, whether it is an object of knowledge or not.  
[Chapter 15 - Verse 38]

- What is mechanism / Process of Atma Jnanam.
- Atma Jnana Svarupa Vichara from 38 - 50, Maximum confusion here.

## **Why Atma can't come under knower / Known / Knowledge process?**

- Triputi / Triad... General reason to negate all 3.
- If Atma is anyone of 3 it will become limited entity.
- If it is any of 3, it will be a limited entity... To be anyone means its not other 2...
- If knower - Its not known / Knowledge.
- Time wise / space wise it will be bound, it will have modification.
- Then you will drop idea of Atma Jnanam as process...
- If process, it will be knower / known / Knowledge, Time wise or space wise bound.
- Atma experience as a process...
- Atma will be under one of 3 experienced objects... / Process of experience / Experiencer subject / Experienced object.

## **Process means Triputi :**

- If everything within Triputi...
- If Atma is known and to be experienced, then you are involving process = Triputi.

## **If Atma is none of 3, knower - Known - Knowledge what is it?**

- Its 'Consciousness' - which exists before Triputi / Before division arises...

## **Very important :**

- Before knower / known / Knowledge – Arises.
- Before seer / Seen / Sight division arises.

- In Jagrat / Svapna where there is duality there is Triputi.
- Before rise of subject - object in Jagrat / Svapna... Consciousness principle is there.
- Atma is 'Consciousness' which is different from Triputi and basis from which Triputi rises, Self evident 'Consciousness' is Atma.
- In any time involved event, Atma can't be connected.
- It is eternally Evident 'Consciousness'...

### Maneesha Panchakam :

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते  
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।  
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चेत्  
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥१॥

jagrat svapna sushuptishu sphutatara ya samvid ujjrimbhate  
ya brahmadi pipilikantatanushu prota jagatsakshini |  
saivaham na ca drishyavastviti dridhaprajnapi yasyasti cet  
candalo'stu sa tu dvijo'stu gururityesha manisha mama || 1 ||

If a person has attained the firm knowledge that he is not an object of perception, but is that pure consciousness which shines clearly in the states of waking, dream and deep sleep, and which, as the witness of the whole universe, dwells in all bodies from that of the Creator Brahma to that of the ant, then he is my Guru, irrespective of whether he is an outcaste or a Brahmana. This is my conviction. [ Verse 1 ]

- Before time Arises... timelessness is evident because of Consciousness.

### 1<sup>st</sup> Step :

- Atma doesn't come under Triputi.
- Therefore can't talk about process of Atma Jnanam / Atma Anubava... Process is Triputi.

### 2<sup>nd</sup> Step :

- If its not anyone of three.

## What is it?

- It is 'Consciousness'... Self evident 'Consciousness' - Other than Triputi - From which Alone.

## Maha Realisation :

- Triputi arises and into which alone Triputi resolves.

## 3<sup>rd</sup> Step :

- If it is self evident / Ever evident 'Consciousness'... why we are talking about " Atma - Jnanam " at all...
- Its self evident / Ever evident ( Aracha Mavai அரக்கிரது )...

## Why we should know "Self evident Atma "

- Here process of Atma Jnanam comes in... Atma Jnanam is not knowing self evident Atma...
- It is removing misconception regarding " self evident Consciousness"

## Main Confusion :

- 1) Atma is limited / Attributed part of body.
  - Therefore remove attributes and Reflected consciousness is self evident as I.
  - Atma Jnanam = Self evident Consciousness - I.
- 2) Remove all misconception which exist in form of my Bio-data... I am father / son...
  - Remove all misconceptions and give attributes to Body / Mind / Sense organs... Anatma only one expression remains common to all.

- I am and Bio-data confusion

Uniform Common to All

- Everybody - Minus Bio-data = I am (Remember)

**I = Consciousness - Am = Existence.**

- Existence / Consciousness - which is formless principle.
  - which pervades and Illumines body.
  - which is not of the body.
- Light pervades and Illumines hand a Independent entity, Formless / Colourless / Attributeless / independent 'Consciousness', existence, principle.

**Maneesha Panchakam :**

किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चण्डालवाटीपयः  
पूरे चान्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाम्बरे।  
प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ  
विप्रोऽयं श्वपचोऽयमित्यपि महान् कोऽयं विभेदभ्रमः ॥२॥

kim gangAmbuni bimbite'mbaramaNau caNDAlavATIpayaH-  
pUre cAntaramasti kAncanaghaTImRitkumbhayorvAmbare |  
pratyagvastuni nistarangasahajAnandAvabodhAmbudhau  
vipro'yam shvapaco'yamityapi mahAn ko'yam vibhedabhramaH ॥2॥

Is there any difference between the reflection of the sun in the waters of the Ganga and its reflection in the water in a ditch in the quarters of the outcastes? Or between the space in a gold pot and in a mud pot? What is this illusion of difference in the form, "This is a Brahmana and this is an outcaste" in the indwelling self which is the ripple-free ocean of bliss and pure consciousness? [ Verse 2 ]

**Atma Jnani :**

- Space like / Light like - Formless / Indivisible / All pervading 'Consciousness' - I am - Not knowing new thing.

- Removing misconception regarding - Very familiar I.
- Atma = knower / Known for transaction use.
- Like drinking water / Sunrise / Running nose



Only Drinkwater    Wrong - We use.

- Atma is known to negate that I... say Atma is known as object, Actually Atma is not Triputi.
- Then refute known and Say Atma is knower / Knowledge.
- Knower subject to action - Subject acquired in time.
- It is 'Consciousness' - Final... play with words...
- Each to negate other - Neither known / Knower / Knowledge ultimately...
- It is 'Consciousness'... ever evident I.

**Verse 38 :**

Witness Atma	Sarva Pratyaya
Sakshi	Thought

- 'Consciousness' - Which is witness of thought.

**How does it exist?**

- Which category of Triputi it exists?
- Subject / object / Connection

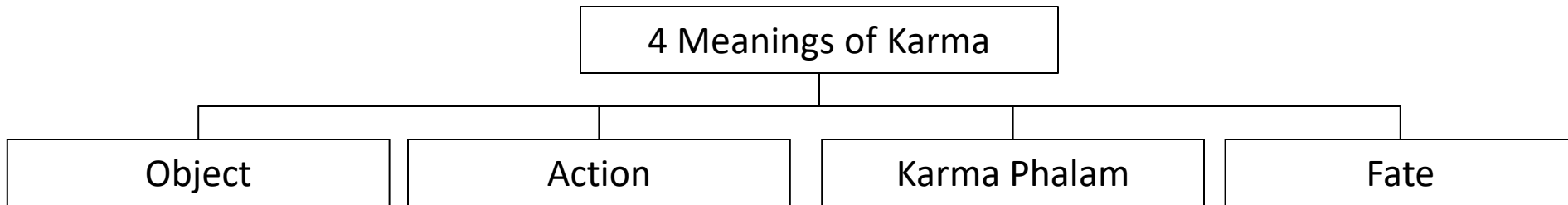
- Knower / Known /Knowledge.
- Hearer / Heard / Hearing
- Eater/ Eaten /Eating.
- Triputi comes... it is knowable / Experientable by me or not.

### Is it object of knowledge or not?

- Jnana Karma



Object of Knowledge



### What is nature of Atma?

- Is Atma Experientable or not in 'Mind'?
- You are eternally waiting for the experience of the Unexperientable... My mistake!

### Example :

- Waiting in Railway station to welcome me from one of the trains...
- I come to see myself coming from one of the trains.
- Everyone comes except me - Standing on the platform.



## Don't wait for you...

- Vimrishya means – Analysed...
- See what you are waiting for - Analyse and gain Jnanam in special official method...
- We are not knowing / Experiencing new thing in Atma Jnanam.
- We are only removing confusions regarding ever evident Atma... Recognise “ I “ the Chetanam Tattvam.

## Verse 39 :

अदृष्टं द्रष्टृविज्ञातं दध्नमित्यादि शासनात् ।  
नैव ज्ञेयं मयान्यैर्वा परं ब्रह्म कथंचन ॥ ३९ ॥

The supreme Brahman is never capable of being known by me or other, According to the teachings of the Sruti, 'Unseen Seer' 'Unknown (Knower)' and 'finite' (if thought to be known), and so on. [Chapter 15 - Verse 39]

- Brahman / Atma never knowable, Experiencable in any manner because Upanishad, Defines Brahman as knower - Never known.
- Because knower can never become known.
- To negate that it is known temporarily, it Accepts Brahman = Knower.
- For a purpose like 'sunrise - It is never object because its ever subject.
- Eyes see everything except themselves, Phone can't dial its own number.
- Camera can't take its own picture.

## Brihadaranyaka Upanishad :

- Adrishtam Drashtru – Never seen.
- Never heard.
- Never known ever knower.

## Brihadaranyaka Upanishad :

तद्वा एतदवशरे गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं, अमतं मन्तुं, अविज्ञातं विज्ञातुं;  
नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति श्रोतुं, नान्यदतोऽस्ति मन्तुं,  
नान्यदतोऽस्ति विज्ञातुं; एतस्मिन्नु खल्ववशरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam draṣṭr, aśrutam śrottr, amataṁ mantr,  
avijñātaṁ vijñātr; nānyadato'sti draṣṭr, nānyadato'sti śrottr, nānyadato'sti mantr,  
nānyadato'sti vijñātr; etasminnu khalvakśare gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [ 3 – 8 – 11 ]

## Keno Upanishad :

यस्यामतं तस्य मतं मतं यस्य न वेद सः  
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

*Yasyamatam tasya matam matam yasya na veda sah*  
*Avijnatam vijanatam vijnatam - avijanatam*

He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [ Chapter 2 - Verse 3 ]

- Never Object –Ever Subject in general.
- Never attempt to know Brahman, As new object.
- Never Attempt to experience, Brahman as new Object.

## Verse 40 :

स्वरूपाव्यवधानाभ्यां ज्ञानालोकस्वभावतः ।  
अन्यज्ञानानपेक्षत्वाज्ज्ञातं चैव सदा मया ॥ ४० ॥

Independent of every other knowledge, of the nature of the light of pure consciousness and not distance by anything, Brahman, my own nature, is always known by me. [Chapter 15 - Verse 40]

- Brahman defined as 'Consciousness' itself.
  - Jnanam = Consciousness
  - Aaloka = light
  - Jnana Loka = Light of 'Consciousness'.
  - Brahman = Nature of light of 'Consciousness' → definition in Upanishad.

### What is my essential nature ?

- I am 'Consciousness' being - My fundamental nature, Man / Body / Old... incidental nature.
- Brahman never away from me - My 'Svarupa'.
- To know myself - Don't require any special attempt.
- To know I am in class - No effort required, Is Mr - In class - Effort required.
- To know I am - No effort required.
- Brahman = Nature of 'Consciousness'
- Brahman - Ever known in the form of 'I', Another name for you.
- Brahman - Ever known as I - Very Subject, No process of knowing required.

### Verse 41 :

नान्येन ज्योतिषा कार्यं खेरात्मप्रकाशने ।  
स्वबोधान्नान्यबोधेच्छा बोधस्यात्मप्रकाशने ॥ ४१ ॥

The sun does not require any other light in order to illumine itself; so, Knowledge does not require any other knowledge except that which is its own nature in order to be known.  
[Chapter 15 - Verse 41]

- Brahman known as I - Because Its ever evident as 'Consciousness'.
- With 'Consciousness' you know everything, Its 'Consciousness which makes everything known.

## **Every inert object known by 'Consciousness'**

- Consciousness - Need not be known.
- It is self evident.

## **Sun illumines everything... Who illumines Sun?**

- Sun illumines itself ... Self shining - Ravi = sun.
- For 'Consciousness' to know itself doesn't require process of experience, No Nirvikalpa Samadhi to experience Self.
- Sun shining all the time.
- Other than itself nothing required - In Jagrat / Svapna / Sushupti - Atma is self evident Consciousness.

## Lecture 87

- 1) Brahman = Atman = Consciousness... Synonymous, Substance I – 3 Words.
- 2) Consciousness is self evident entity, Evident for all at the same time all the time.
  - Not new entity to be introduced.
- 3) Don't require process / Knowledge / Experience to know Brahman / Atma / Consciousness.
  - Atma Jnanam is not new knowledge but is removing misconception regarding already evident Brahman / Chaitanyam.

### Example :

- Sun - Illumination is a process for becoming evident.
- Sun doesn't require process because illumination is its nature = Self evident.
- When object is shining / Luminosity is its nature.
- Maneesha Panchakam also Sun is example, 3 verses describe this example.

### Verse 42 - General Law :

न तस्यैवान्यतोऽपेक्षा स्वरूपं यस्य यद्ववेत् ।  
प्रकाशान्तरदृश्यो न प्रकाशो ह्यस्ति कश्चन ॥ ४२ ॥

Just as one light does not depend on another in order to be revealed, so, what is one's own nature does not depend on anything else (i.e., being of the nature of knowledge, the self does not require another knowledge in order to be known). [Chapter 15 - Verse 42]

- Thing doesn't depend on external factor to process its nature.
- Water depends on fire to be hot.
- Water to enjoy heat - Depends on external, factor since heat is not its nature.
- Fire doesn't depend on anything for its heat...

- Padartha depends on sugar to process sweetness.
- Sugar doesn't depend on external factor for sweetness.
- Sun doesn't depend on external factor for illuminate
- Brahman doesn't depend on External factor for knowledge / Experience.
- Because knowledge / Consciousness is its very nature.
- What's nature doesn't depend on external factor by definition.

**Verse 43 :**

व्यक्तिः स्याद् प्रकाशस्य प्रकाशात्मसमागमात् ।  
प्रकाशस्त्वर्ककार्यः स्यादिति मिथ्या वचो ह्यतः ॥ ४३ ॥

A thing naturally lacking luminosity gets revealed (i.e., has only its surrounding darkness removed) when in contact with something which by nature is luminous. The saying, therefore, that luminosity is an effect produced on other things by the sun is false. [Chapter 15 - Verse 43]

**Purva Pakshi :**

- Can I say - Sun illumined by itself ( Passive voice )
- Sun illumines itself.
- Sun is self illumining

**Buddhism :**

- Atma is self knowing.
- Svalambana Baddha... can't say.

## **What is illumination :**

- Before book in darkness - Not perceptible, Non readable - Non luminous - Non knowable.
- Light is self luminous and comes in contact with Non luminous Book.
- Non luminous book becomes visible / Perceptible / Readable.
- Conversion from non luminous to borrowed luminous, condition is called illumination.
- When luminosity is generated in a non luminous object, because of contact with self luminous object the generation of luminosity is called illumination.

## **Can Sun be illumined by itself ?**

- Sun illumines itself, Possible if sun remains non luminous for some time and luminous is generated in the sun, then can say sun is illumined.
- Sun is self luminous, ever luminous.
- Therefore no question of luminosity generation in a self luminous entity.
- Sun not illumined by other light nor illumined by itself...
- Atma not experienced / Known by other things or experiences itself.
- Just as Sun is self luminous and ever evident.

## **Atma is ever evident :**

- Brahman is self luminous, Therefore self evident.
- Therefore no need to be in Samadhi for experience of Brahman.
- Experiencing process Not required for Brahman.

## Verse Meaning :

- Manifestation - Illumination takes place for Non-luminous object because of contact with self luminous object.
- Luminosity is generated for non luminous, object because of contact with Self luminous object called light.
- Therefore Purva Pakshi statement is wrong.
- Luminosity / Illumination is generated by Sun, You can never say because it is already there.
- Luminosity is not generated by the sun in the sun.
- Sun illumines itself is wrong.
- Atma knows itself is wrong, Atma is self evident, no process required.

## Verse 44 :

यतोऽभूत्वा भवेद्यच्च तस्य तत्कार्यमिष्यते ।  
स्वरूपत्वादभूत्वा न प्रकाशो जायते रवेः ॥ ४४ ॥

Something non-existent coming into existence from something else is called its effect. But light which is the sun's own nature does not come into existence from previous non-existence. [Chapter 15 - Verse 44]

- Generation of luminosity = Illumination.
- Sun not illumined by itself : Luminosity in sun not generated by sun itself.

## Why we say - Luminosity not generated ?

- Atma doesn't know itself...



## **Definition of generation :**

- Thing generated is absent sometime and comes into existence / which comes to existences, After being absent for sometime is said to be generated.
- Luminosity generated in sun means you have to show dark sun yesterday.
- Luminosity never absent to say that it was generated.

## **Generation definition : Verse meaning :**

- Thing said to be generated - Karyam / Product when it comes to existence after being absent.

## **Atma :**

- Na Jayate... Abuvaha...
- Product - Effect - That which comes to existence and previously absent.
- Y Comes to existence because of X then Y is product of X.

## **Luminosity is nature of Sun therefore Never Absent :**

- Therefore sun not illumined by itself or Others, it is self Evident – No process Required extend to Brahman.
- No effort required, no Turiya Avastha required.
- For Brahman experience - No knowledge / Effort required, Light can't come to sun - It is light.

## Verse 45 :

सत्तामात्रे प्रकाशस्य कर्तादित्यादिरिष्यते ।  
घटादिव्यक्तितो यद्वत्तद्वद्वोधात्मनीष्यताम् ॥ ४५ ॥

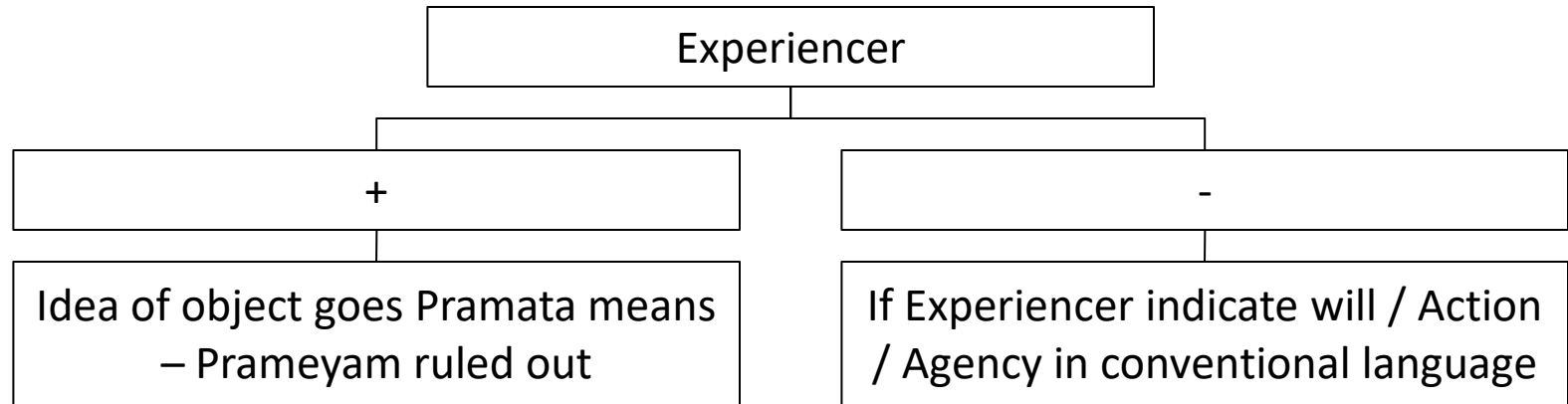
Just as when Jars and other things get revealed the sun and other luminous bodies are called the agents of revealing those things on account of their proximate existence only (But are not really the agents); so the self which is pure consciousness only is called a knower (On account of its existence proximate to things known, but is not really an agent) [Chapter 15 - Verse 45]

### Atma never known / Experienced :

- Na Jnanantam / Anubutem
- Never object of experience - Like sun never object of illumination.
- Jnata / Jneyam / Jnanam - Triputi...
- Atma never knowable / Experientable.
  - Not known - Na Jnanatau
  - Not knowable - Na Jneyam
  - Not Jnanata - Not knower.
- Sun not illuminator also - Not object of illumination or subject of illumination.
- In Vedanta we say - Atma never object but subject - Never experienced - Ever Experienter.
- Experienter / Observer – Figurative, wrong statement knowingly used.
- Like sun rise / Sunset without knowing don't use.

## Why we use Experienter? Why we shouldn't use Experienter?

- Primary Artham to say it is not experienced object.
- Use word Experienter to come out of object.
- Push out first - Like Cargill - Push troops out first / then discuss - Object of knowledge / Experience...
- Once you received Experienter idea, will then Analyse who is Experienter.



- Talker / Eater / walker / Observer - 'Er' - Does temporary job.
- If it is doing job then it is karta / Undergoes modification.
- Tired - Asti / Jayate...
- Atma is Experienter not as Karta - Doesn't do job... It just is.
- When object comes in front, Atma is not illumining the object.
- With reference to object born illuminator... whether Atma likes / Dislikes... It makes it evident.
- Any object in front of Consciousness - Gets known / Illumined.

- Sun - Illumines India during day and USA at night.
- No changes in the sun... Sun not torchlight changed direction.
- Changes take place on earth - Object of illumination.
- Earth doing job of Rotating, As though Sun is illuminator in night doesn't withdraw light.
- Changes attributed to sun.
- By its mere existence objects get illumined.
- Atma by its existence, objects get known
- Similarly Atma said to be doing job of experiencing, knowing / Witnessing / Illumining etc...

## Lecture 88

### 1) Atma not object of illumination :

- Because its nature is luminosity
- It is self luminous, Atma is illuminator of all.
- Observer of all in this verse, Experiencer / Witness.

### 2) Rama Eats Mango :

Rama	Mango
<ul style="list-style-type: none"><li>- Subject</li><li>- Responsible for action</li><li>- Active factor performs action, Karta / Agent / Doer</li></ul>	<ul style="list-style-type: none"><li>- Object</li><li>- Passive Victim of action doesn't do action</li><li>- Mango doesn't fly into Mouth after Brahma Arpanam</li></ul>

### 3) Rama pushes Cart :

Rama	Cart
<ul style="list-style-type: none"><li>- Subject</li><li>- Active Agent eater / Pusher</li></ul>	<ul style="list-style-type: none"><li>- Passive</li><li>- Receiver of action</li></ul>

### 4) Sometimes action belongs to object :

- We transfer agency from subject to object.

## Example : Sun / Fire

- Sun doesn't do any action, shining entity.
- Sun shines - India moves in direction of sun, Action belongs to earth.

Sun	Illumines	India
Illuminator doing Job		Passive Object

- Grammatically wrong

- Fact - Activity belongs to object, Earth faces sun and moves around axis.
- Present grammatically - Presented as agent of action - Factually no action.
- Action on part of Anatma - Not Atma.
- All actions pertaining to Atma - Anatma's action falsely transferred to Atma.
- Atma is witnessing / Observing / Illumining.
- Satta Matre... By mere existence of sun...
- Objects which come to vicinity of sun, we put job to sun.
- Jagrat rises - we say Atma is illuminator of Jagrat / Svapna / Sushupti... All action at Avastha level.

## Verse 46 :

बिलात्सर्पस्य निर्याणे सूर्यो यद्वत्प्रकाशकः ।  
प्रयत्नेन विना तद्वज्ज्ञाताऽऽत्मा बोधरूपतः ॥ ४६ ॥

Just as the sun, though devoid of effort on its part, is called the Revealer of a snake coming out of its hole, so, the self, though of the nature of pure consciousness only, is called a knower (Without agency on its part) [Chapter 15 - Verse 46]

- Snake in hole - Sun shining.
- Snake comes out of hole and gets illumined.
- Snake inside hole - No illumination.

### **Jeeva comes out :**

- In Jagrat / Svapna of Sushupti / Ignorance / Maya, Illumined by Atma - Goes back... Unmanifest.
- Atma ever illuminator of both Manifest / Unmanifest conditions.
- Change happens in Avastha not in Atma.

### **We say :**

- Sun is illuminator and Non illuminator.
- Change not in sun, Nature of sun to illumine.
- Eater / Non eater status, I have to work, no effort for sun.
- Sun - Neither illumined or illuminator.
- Atma is neither observed / experienced / Object / Pragya Jnaneya or observer / Experiencer / subject / Pramata / Jnanata.
- Atma is mere Consciousness.
- Falsely seen as Jnanata or knower, Similar expressions are there daily.
- Chennai has come - Chennai doesn't come, Train's action transferred to station.
- Atma not knower - Objects when born, revealed by consciousness.
- Objects go out of Consciousness - when they die, nothing happens to Atma.

## Verse 47 :

दग्धैवमुष्णः सत्तायां तद्वद्वोद्धाऽत्मनीष्यताम् ।  
सत्येव यदुपाधौ तु ज्ञाते सर्प इवोत्थिते ॥ ४७ ॥

Just as fire which is naturally not is called a burner on account of its existence (Proximate to things burnt), so is the self a knower (On Account of its existence proximate to objects of Knowledge). For the self is called a knower when adjuncts are known like the sun which is called a Revealer when the snake is seen coming out of its hole. [Chapter 15 - Verse 47]

### Fire burns paper(Subject)

- Activity falsely transferred to fire, paper put is fire burnt.
- Fire - Before Paper come
  - During paper burning
  - After paper burnt
- Fire by mere existence, without will, action... fire is called Dagdah.
- Burner of subject, fire is hot – Burning new property not in fire.
- Similarly in Atma... which is nature of 'Consciousness'
- Action is superimposed like...
- Action is super imposed to Madras.
- Superimposed movement is called Auphadika Kartrutvam.

**Not really there : Transferred from Upadhi :**



Movement of train



- When an object falls within Range of 'Consciousness' at time of Origination object is known.
- Instead of saying object is illumined we say - Consciousness illumines Object.
- Knower hood / illuminator hood / Experience hood / Witness hood / Are falsely transformed to Atma.
- Like sun's illumination of snake coming out and going in hole, Therefore Atma not Experiencer also.

### Verse 48 :

ज्ञाताऽयन्नोऽपि तद्वज्रः कर्ता भ्रामकवद्वेत् ।  
स्वरूपेण स्वयं नात्मा ज्ञेयोऽज्ञेयोऽथवा ततः ॥ ४८ ॥

Just as the self, though devoid of effort, is called a knower, so, it is called an agent (Though devoid of effort) like the loadstone, in its own nature therefore, it is neither capable of being known or Unknown. [Chapter 15 - Verse 48]

- 'Consciousness' is falsely called Knower even though, it doesn't do function of knowing.
- Extend to other status... Falsely called Drashta / Manta / Srota / Vigyanyata / Pramata / Karta.
- Like magnet - which pulls iron filings towards itself.
- Magnet just is - No action, Iron gets attached to magnet.
- Falsely attribute action on magnet, Atma just is.
- Mind thinks - why Atma produces good / Bad thoughts - Atma activator of all...
- Why Atma partial - Some good / Bad... Atma activator figurative.
- In presence of Atma - Organ gets activated Without will / Plan / Thinking of Atma.

## Atma :

- From its own point pure Chaitanyam not Jnanata / Karta / Jneyam.
- Our Drutomam mind is between Jnanata and Jneyam.
- Knower / known / unknown / Knowable... Therefore confused.
  - Chetana / Achetana
  - Karta / Akarta
  - Jneyam / Jnanam

Verse 30

## Verse 49 :

विदिताविदिताभ्यां तदन्यदेवेति शासनात् ।  
बन्धमोक्षादयो भावास्तद्वदात्मनि कल्पिताः ॥ ४९ ॥

As it is taught in the Sruti that the self is different from both the known and the unknown, ( it is other than the manifested). The ideas such as, bondage, liberation, etc. Are likewise superimposed on the self. [Chapter 15 - Verse 49]

## How do you get these ideas?

## Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्यो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेष्वां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad viditad atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [ Chapter 1 – Verse 3 ]

- Atma - other than known / Unknown.

## Teacher corners student :

- Do you know Atma?
- I know... known / I don't know - unknown.

## Keno Upanishad :

यदि मन्यसे सुवेदेति दध्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम्  
यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् १

*Yadi manyase suvedeti dabhramevapi nunam tvam vettha brahmano rupam  
yadasya tvam yadasya devesvatha nu mimamsyameva te manye viditam*

(1) The preceptor here hastens to warn his disciple : “If you think, ‘I Knew well’, it is certainly but little – the form of the Brahman you have known is also the form of the Deva-s. Therefore, I think that what thou thinkest is still to be ascertained.” [ Chapter 2 – Verse 1 ]

## Verse 39 :

- If you say experienced... Atma is one of the things in creation...

## Debram - Finite entity :

- One of subject /object/ instrument... Therefore can't say known / unknown.
- I don't think I know Atma... Not that I don't know... I know I don't know...

## Keno Upanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च  
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca  
yo nastad veda tad veda no na vedeti veda ca*

I do not think that ‘I know it well.’ But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It.[ Chapter 2 – Verse 2 ]

- Whoever amongst students knows he doesn't know - Know's Brahman.
- Can't use transitive verb for Atma... Verb with object...

**If you say :**

- I experience / Know Brahman / Then Brahman becomes object away...

**Only way :**

- I am Brahman, Brahman neither known / Unknown.

**Important corollary :**

- What is process of knowledge?
- It is converting object from unknown to known category.

**At end of camp :**

**I know chapter 15 :**

- Knowledge = Shifting from unknown to known.
- If it's a process of knowing Brahman... Brahman not in unknown / known category...

**Therefore no process of Knowing Brahman :**

- Process comes into place, only when definition of Brahman not understood.
- Never wait for Brahman
- Never try to become known or experience Brahman.

↑

Because you are that

- Tat Tvam Asi.... Therefore not – Jneyam / Ajneyam / known / Unknown.

## 4-Out :

- Jnata / Karta / Jneyaha / Ajneyaha.

## Is it Baddaha? Is it Mukta?

Is it Baddaha?	Is it Mukta?
<ul style="list-style-type: none"><li>- Bound</li><li>- Can never be bound because no 2<sup>nd</sup> thing</li></ul> <p><b>2<sup>nd</sup> Verse Maneesha Panchakam :</b></p> <ul style="list-style-type: none"><li>- Brahman only substance... Everything is Nama Rupa... Superimposed on Brahman</li></ul>	<ul style="list-style-type: none"><li>- Atma is ever free, it can't be bound Infinite...</li><li>- Why can't we say Atma is Debrahma?</li><li>- To say Atma is liberated, only way it was bound before</li><li>- India liberated in 1947</li></ul>

- Previously politically bound.

## Chinmaya :

- I have never beaten my wife.

## Maneesha Panchakam :

किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चण्डालवाटीपयः  
पूरे चान्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाम्बरे।  
प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ  
विप्रोऽयं श्वपचोऽयमित्यपि महान् कोऽयं विभेदभ्रमः ॥२॥

kim gangAmbuni bimbite'mbaramaNau caNDAlavATIpayaH-  
pUre cAntaramasti kAncanaghaTImRitkumbhayorvAmbare |  
pratyagvastuni nistarangasahajAnandAvabodhAmbudhau  
vipro'yam shvapaco'yamityapi mahAn ko'yam vibhedabhramaH ॥2॥

Is there any difference between the reflection of the sun in the waters of the Ganga and its reflection in the water in a ditch in the quarters of the outcastes? Or between the space in a gold pot and in a mud pot? What is this illusion of difference in the form, "This is a Brahmana and this is an outcaste" in the indwelling self which is the ripple-free ocean of bliss and pure consciousness? [ Verse 2 ]

## Judge :

- Hereafter don't beat-ok.
- Liberation = Releasing from bondage
- I was never bound Atma.
- Therefore no Mukta for Atma.

## Why Vedanta? Who knows – “Aham Brahma Asmi?”

- We should drop notion - We are bound figuratively - Called liberation Kalpita...  
Bondage / Liberation...

## Chinmaya - Story :

- Bug had gone and come out...

## Thought :

- It is bugging him...
- Instead of dropping notion - He dropped doctor
- Doctor gives injection - Puts bug and shows to boy... Now alright...
- Bandah / Moksha... bug removing exercise.
- We study to drop notion “We are bound” figuratively called liberation.

## Verse 50 :

नाहोरात्रे यथा सूर्ये प्रभारूपाविशेषतः ।  
बोधरूपाविशेषात्त बोधाबोधौ तथात्मनि ॥ ५० ॥

Just as there is no day or night in the sun as it is of the nature of light only, so, is there no knowledge or ignorance in the self which is of the nature of pure Consciousness only. [Chapter 15 - Verse 50]

- States of bondage / Liberation super imposed on Atma.
- No day / Night in Sun because it is of nature of brightness / Light itself.
- It has no darkness at all... Sun has night / day.
- Concept of day and night has come only because of night.
- Day is defined as end of night.

### **Therefore day breaks - Night falls :**

- No night / Day in sun because its of nature of light.
- In the same way - Bodha Rupa Aviseshatvat...
- Atma is of nature of consciousness.
- No 'Question' of Bodham / Abodham.
- Question of knowing comes only when its object of ignorance / Knowledge.
- There is neither knowledge / Ignorance of Atma.

### **What is Atma Jnanam :**

- Not knowing Atma... it is ever self Evident.
- Atma Jnanam = Removal of Misconception regarding ever evident 'Consciousness'.
- Right Knowledge : Atma not property...

### **Chapter 18 – Gita :**

- Sraddha Eva... Tattvamasi – Sahkari
- Tat - Reveals new status of ever evident Atma.

## **2<sup>nd</sup> Topic :**

- Removing Misconception 38 – 50 = Nature of Atma Jnanam / Self knowledge.  
= Atma Jnana Svaroopam – Analysis.

## **1<sup>st</sup> Topic :**

- Atma Svarupa Analysis.

## **Verse 51 – 54 :**

- Conclusion...



## Lecture 89

### Verse 38 to 50 :

- Nature of self Knowledge.
- Atma is not a knowable / Known / Unknowable object or knower.
- Atma doesn't come within process of knowing / Experience.
- It is self evident entity because of which all experiences are possible – Like Sunlight.
- Doesn't fall within, Range of experiences(Screen not part of movie)
- Self evident entity - It exists before experiences arise and because of which ordinary and extraordinary experiences are possible...
- Can't bring Atma within experiences of time.
- Self evident Atma is evident even before time becomes evident.
- In deep sleep, time not evident, timelessly 'Consciousness' is evident.
- How can timeless self evident 'Consciousness' be brought within range of time bound experiences.
- Since Atma is self evident, Atma Jnanam is not knowing Atma as new entity but Atma Jnana means removing Misconceptions regarding self evident 'Consciousness'.

### Most important misconception :

- Taking 'Consciousness' as property of matter, fundamental misconception.
- 'Consciousness' historically / cosmologically evolved at a time out of matter.
- Removing misconception = Atma Jnanam.

## Atma Jnanam = I am :

- Other predications - I am man / 50 years old / Removed.
- I am Predicationless = Brahma...
- Brahma is not attribute but is condition of Attributelessness.
- Kumar is Bald( not a positive attribute, Talks of Absence of hair ), Word is positive entity.
- It reveals nature of positive entity.
- I am Brahman



Positive word - Reveals absence of attributes / Limitations.

- Therefore i am...  
i am – Brahman } = Atma Jnanam

## 3<sup>rd</sup> Topic : Conclusion :

- Benefit of this knowledge / Hair splitting... All for what??
- Will other problems be solved by knowing whether Atma is knower or not.

## Verse 51 : Suppose a person Knows :

यथोक्तं ब्रह्म यो वेद हानोपादानवर्जितम् ।  
यथोक्तेन विधानेन स सत्यं नैव जायते ॥ ५१ ॥

Knowing Brahman described as having no connection with acceptance or rejection, According to the method delineated, one is certainly never born again. [Chapter 15 - Verse 51]

- Aham Brahmasmi... Not as he likes as described above...

### **Verse 9 to 37 - Brahman Svarupam :**

- Brahman neither Available for receiving or rejecting, சொல்லாமல் - தல்லல் Atteetam.
- Can't be received / Rejected, every other object other than Atma, can be received / Rejected.

### **I can receive / Reject ;**

- Heyam / Upadeyam only object which is not rejected / Received, is Subject receiver.
- Receiver I, can never be received.
- Rejecter I, can never be Rejected.

### **In railway station :**

- Cant receive - Myself.

### **Chinmaya :**

- Hero of my autobiography = Mr. I
- Otherwise zero... Cant be received or rejected.
- Rejecter can't be rejected  
Receiver can't be received. }
- What is beyond rejection and Receiving is I.
- Brahman is beyond reception and Rejection, Indirectly saying I am Brahman.

Suppose person knows i am Brahman in the manner as described above

- Know Brahman as Above

- In the Manner as Aham, as above
- I am not created and Brahman not creator as Dvaitin
- I am part of Brahman and Brahman is whole Visishta Advaitin

- Neither I accept - Neither I am different from Brahman or part of Brahman - But I am Brahman.
- Abheda Rupena / Aporaksha Rupena – Yaha Veda.

### If one knows - What is Phalam?

- He Transcends all objects / Cycle of Birth - Death...

### Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate  
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |  
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.[ Verse 3 ]

- When birth is negated, means negation of time wise limitation.
- I am no more harassed / Tormented / Obsessed / Persecuted / Destroyed by time which whips us to activity.
- Most worries connected with time.
- Fear of future is fear of time
- Guilt regarding past = Time
- Samava = Being bound by time.
- This person is no more bound by time - Shiva keeps Surya and Chandra on head... Representing Kala Tattvam.
- By keeping them on head indicates I am no more conquered by time.
- Markandeya embraced Lord Shiva, conquered death / Limitation of time.
- Shiva called Chandrasekhar / Mritinjaya... Whoever owns up time has conquered Yama Bayam.
- Fear of old age / Separation of near and dear... caused by time.
- Time brought us together and Separates us - All fears are time caused fear and that goes away...
- Shankara gives guarantee... Satyam... learn and see whether you are free of fear of old age and death.
- Vedanta alone can take you out of fear of old age and death.

## Verse 52 :

जन्ममृत्युप्रवाहेषु पतितो नैव शक्नुयात् ।  
इत एद्धर्तुमात्मानं ज्ञानादन्येन केनचित् ॥ ५२ ॥

One who has fallen into the stream of births and deaths cannot save oneself by anything else except knowledge.  
[Chapter 15 - Verse 52]

### Jnana Yoga - Difficult :

- Bakti Yoga - Only Cry - God save me! For lord - Problems solved.
- In all Yogas - No Alternatives to liberation.  
Make Jnana Yoga Easy or I will Follow other Yoga's.
- Other Yogas do not replace Jnana Yoga, but makes Jnana Yoga Easier.
- More you go through other Yogas, more simple Jnana Yoga becomes.
- Samsari - Fallen into birth / Death cycle, will never be able to take him out of cycle.
- Bakti yoga - Not alternative not accepted in Shastra...
- Everybody has personal philosophy but never say Shastra says so.

### Manusmṛti :

विदुषा ब्राह्मणेन-इदम् अध्येतव्यं प्रयत्नतः ।  
शिष्येभ्यश्च प्रवक्तव्यं सम्यङ् न-अन्येन केन चित् ॥ १-१०३

iduṣa brahmanena-idam adhyetavyam prayatnataḥ |  
sisyebhyas ca pravaktavyam samyaṅ na-anyena kena cit

A learned Brahmana must carefully study them, and he must duly instruct his pupils in them, but nobody else (shall do it). [ Chapter 1 - Verse 103 ]

### Purusha Suktam :

धाता पुरस्ताद्यमुदाजहार । शक्रः प्रविद्वान्प्रदिशश्चतस्रः ।  
तमेवं विद्वानमृता इह भवति । नान्यः पन्था अयनाय विद्यते ॥

dhata purastadyamudajahāra | sakraḥ pravidvanpradiśaścataśraḥ |  
tamevaṁ vidvanamṛta iha bhavati | nanyah pantha ayanaya vidyate ॥

The learned one who knows that Purusha whom the creator, considered as one before him, and whom the Indra understood in all directions, would attain salvation even in this birth, and there is no need for him to search for any other path. [ Chapter1 – Verse 17 ]

- Other than Jnana Marga - Nothing else exists...

**Verse 53 :**

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्ट इति श्रुतेः ॥ ५३ ॥

The Sruti says that the knots of the heart are torn asunder, all doubts disappear and one's actions come to an end when the self is seen. [Chapter 15 - Verse 53]

**Mundak Upanishad :**

- Jnanena Punar Janma Nivritti...
- When Brahman is known as Aham Brahmasmi.
- Ignorance = Knot in heart of intellect / Heart.
- Sravanena - Ignorance removed
- Mananam - Doubts removed ( Equally important as Sravanam)
  - Sanchita /Agami – Burnt
  - Prarabda - Exhausted

**Maneesha Panchakam :**

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरोः  
नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना ।  
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके  
प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥३॥

shashvannashvaram eva vishvam akhilam nishcitya vAcA guroH  
nityam brahma niranteram vimRishatA nirvyAjashantAtmanA |  
bhUtam bhAvi ca duShkRitam pradahatA samvinmaye pAvake  
prArabdhAya samarpitam svavapurityeShA manIShA mama ॥3॥

Having come to the definite conclusion, under the instruction of his Guru, that the entire universe is always perishable, he who, with a calm and pure mind constantly meditates on Brahman, and who has burnt his past and future sins in the fire of knowledge, submits his present body to the operation of his Prarabda karma. This is my conviction. [ Verse 3 ]

- Jnani = Prarabda affects - Body part only and never 'Consciousness'
- Jnani - Body has close / Identity with Prarabda.

### **Biological pain - Is there but psychological worries not there??**

- Angavastram - Caught in the door of car, drop it and be free.
- Let car take...
- Jnani = Body given to Prarabda car you play with it...
- Prarabda - Not there... Aparoksha Anubhooti and Viveka
- From Ajnani's angle - Jnani suffering from Prarabda.
- From Jnani's angle - He doesn't suffer from Prarabda.
- Punar Janma based on karma... For Jnani karma gone... Karma Above... Janma Above

### **Verse 54 :**

ममाहमित्येतदपोह्य सर्वतो विमुक्तदेहं पदमम्बरोपमम् ।  
सुदृष्टशास्त्रानुमितिभ्य ईरितं विमुच्यतेऽस्मिन्यदि निश्चितो नरः ॥

A man gets liberated if he discards the ideas of 'me' and 'mine' in all respects and gets the perfect conviction in the ether like goal devoid of (The gross and the subtle) bodies, described here according to right inference and the scriptures well-Studied. [Chapter 15 - Verse 54]

- Ultimate destination – Brahman
- Ultimate support of world = Brahman.



Bodiless	Space like Brahman
Vimukta Deham	Ambara Upamanam formless

- Scriptures can't convey unless you know how to open.

### Isavasya Upanishad :

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।  
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

*Vidyam cavidyam ca yastad vedo-bhayagm saha,  
avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]*

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]